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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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"Watch it Grow."

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At the time this page goes to press, it is too early to report the full results of "Survey Week," but there is evidence of greater activity in subscription getting than ever before. The Honor Roll is growing rapidly.

"Jack" went to the Laymen's Conventions at Charlotte and Dallas, and returned greatly stimulated. (See special account in the Junior Department). He is back on the pole now, looking more natural, and certainly shows more determination to get that flag to the top! The little type dummy has metamorphosed into a real flesh and blood sailor lad.

If your church has not celebrated "Survey Week," do so as soon as practicable.

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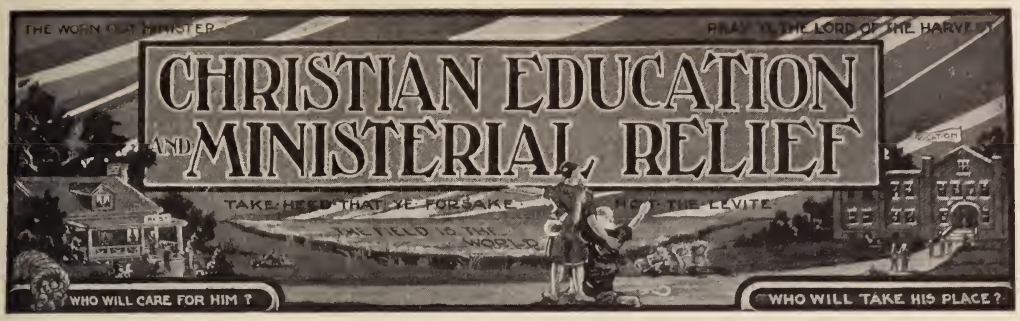


Address All Communications Relating to This Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisille, Ky.

GOOD STORIES.

"American Youth" is the name of a publication issued by the Boys' Work Department of the International Committee of the Young Mens' Christian Association.

We had never heard of this splendid paper until orders for "A Pocket Full of Gems" and "The Boy Scout" series of leaflets began to come to our office from all over the country, saying that they had seen a notice of these leaflets in "American Youth."

We take pleasure in reproducing the paragraph to which reference was made:

"It is trite to say that a good story is a valuable tool for a worker with boys but they are not always easy to find. As a suggestion along this line we would like to call your attention to some little tracts published by the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church of the U. S., Rev. Henry H. Sweets, Secretary, 122 South Fourth Ave., Louisville, Ky. Two sets, both by Mildred Welch, entitled, "The Boy Scout" Series and "A Chance for Boys" Series, have come to our notice and proved not only very interesting reading, but seem to offer a group of really good little stories for boys. They are well worth looking up."

THE BRAVEST BATTLE.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.
Nay, not with cannon or battle shot,
With sword or noble pen;
Nay, not with the eloquent words or thought,
From the mouths of wonderful men,
But deep in a walled-up woman's heart—
Of woman that would not yield;
But patiently, silently bore her part—
Lo! there in that battle field.
No marshalling troops, no bivouac song;
No banner to gleam and wave;
And, O, these battles they last so long—
Fom babyhood to the grave!
Yet, faithful still as a bride of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.

PEACE.

By Thomas F. Gordon.

I.

What shall I wish for my friend today?
Silver and gold, success alway,
Joy and mirth, a life that's gay,
Eternal sunshine and resting? Nay—
I wish you peace.

II.

While a wall of hate the race uprears,
And the tread of Death dins in our ears;
While millions of hearts are sick with fears
And the eyes of earth are blind with tears,
I wish you peace.

III.

Not idle content in a quiet spot,
Nor hardened scorn of the sufferer's lot,
But a soul where the love of God is hot,
And, knowing that love, it feareth not—
So be your peace.

IV.

Peace in the grip of the Father's hand,
Joy in obedience to His command;
His is the placing, where'er we stand,
And only with Him may we reach the land.
Of infinite peace.

V.

And thus does my greeting find its grace,
As, peering ahead, our path we trace,
And we gird our loins for a goodly race—
May the loving smile of our Father's face
Send you sweet peace.

Louisville, Ky.

THE APRIL OFFERING.

THE month of April has been designated by the General Assembly as a time for the consideration of the work of Christian Education and Ministerial Relief. It is hoped that in all churches a clear-cut informational and inspirational presentation of the work will be made, and that the people will be given an opportunity to make a contribution to it over and above the amounts pledged in the Every-Member Canvass.

We call your attention to the following facts:

I. Education for the Ministry.

There are 470 candidates on the roll of the Presbyteries. Three hundred and two are now receiving aid from our Committee. The maximum amount of aid is $100.00 a year for each candidate who needs that amount.

Our Church now needs 250 ordained ministers to occupy the home fields with 1,010 vacant churches, and our ministers are dying at the rate of 35 a year. There is also need for a large number for the foreign field.

II. Ministerial Relief.

Aid has been granted to 62 ministers, 146 widows, and to 20 orphans without either father or mother. In these 228 afflicted homes of our Presbyterian ministers are many invalids, becides 70 little fatherless children under 14 years of age—30 of whom are not yet 10 years old.

The average age of the ministers on the roll is seventy-one years and they have given an average term of service to our Church of 42 years.

The average assistance to each family was $170 per *annum*—or about forty-seven cents a day.

III. THE ENDOWMENT FUND.

In this Fund is now more than $329,000. The General Assembly "urges that it be made at least $500,000 as soon as possible and commends it to our people of means for their gifts and legacies."

Provision has been made for holding "Memorial Funds" in this Endowment which are reported annually. Many such funds have been erected. What more fitting method of perpetuating the memory of loved ones! Have you remembered this sacred cause in your will?

There is no set time for an offering for this cause and it is not included in the amounts remitted for "Christian Education and Ministerial Relief." We trust therefore, this sane, business-like work will not be overlooked.

IV. SCHOOLS AND COLLEGES.

The purpose of this department of our work is to disseminate information and advance the interest of Christian Education within the bounds of our Church.

A Student Loan Fund has been erected to aid our worthy young ladies and young men in securing a higher education. This fund is raised from special offerings and by securing "Memorial Scholarships" of $400 each, payable $100 a year or as the donor desires.

We have now in the Student Loan Fund more than $13,000 from which loans have been made during the past three years to sixty-three boys and forty-three girls of approved character.

Literature on any department of this work can be had from the Secretary, 122 S. Fourth Ave., Louisville, Ky.

FANNY CROSBY.

Fanny Crosby, the blind singer of Israel, who died February 12, 1915, has written under many names, generally under her maiden name, Fanny J. Crosby, but frequently under her married name, Mrs. F. J. Van Alstyne. But she is most lovingly remembered as "Fanny Crosby."

She was born in 1820 at Putnam, N. Y., and was in her 95th year. She had been blind since she was six weeks old. Her spirit in the presence of what would seem so great a calamity is manifested in these lines when she was eight years old:

"O, what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be."

At the age of fifteen she entered the New York Institute for the Blind, and remained there many years as student and teacher. Her first hymn was writ-

Fanny Crosby. Nearly ninety-five years old when she died last February. She wrote more than 8,000 hymns, some of them perhaps the best known in the world.

ten in 1867; though she had written many poems previous to that time.

Frances Ridley Havergal's question and answer gives the larger meaning of the life of our sweet singer:

"How can she sing in the dark like this?
What is her fountain of light and bliss?
O, her heart can see, her heart can see!
And its sight is strong and swift and free;
Never the ken of mortal eye
Could pierce so deep, and far, and high,
Sister, What shall our meeting be,
When our hearts shall sing and our eyes shall see!"

A few years ago, Dr. Hingeley, Secretary of Ministerial Relief of the Methodist Episcopal Church, asked her for a song to be used in a Veteran Day program. She replied: "It seemed to me, after trying to compose the words of a song, that I could better present a plea in a poem to be read than in a song. I have written the same and enclose it herewith.

"Could I voice my inmost thoughts in words I am sure the appeal would touch every member of the Church. I pray that what I have written will touch many.

Sincerely, Fanny J. Crosby.

LOVE'S RECOMPENSE.

By Fanny J. Crosby.

There is a work of love and duty
That devolves upon us all,
There is a tender, pleading message,
And its tones like music fall;
Help our weary veteran preachers,
Scatter roses o'er their way;
Rally round them, hasten quickly—
Not tomorrow, but today.

From the well of deep affection
Now their hearts in gladness fill,
Do not wait their names to honor,
Till the pulse of life is still.
Break the box of alabaster,
Pour its oil upon them now,
Make their dwelling bright and happy,
Wreathe in smiles each furrowed brow.

They have borne the royal standard,
Of our Master and our Lord,
From the time of early manhood
They have preached His Holy Word.
But their strength has lost its vigor,
And their cheek its youthful glow;
For the frost of age has touched them
And their locks are white as snow.

Watchman on the walls of Zion
Though their feet no more will stand,
From the top of Pisgah's mountain
Faith beholds the promised land.
Soon triumphant like an army,
Marching through the realms above,
They will shout the grand old story
Robed in white and crowned with love.

RECEIPTS FOR CHRIS TIAN EDUCATION AND MINISTERIAL RELIEF.

Receipts for the first eleven months of the current year were $82,757.81, showing an increase of $4,905.96 compared with the corresponding period last year.

The General Assembly has requested $172,666.67 or 14 per cent. of the amounts contributed to the Assembly's causes, for this work. If this amount is contributed this year, $89,908.86 must be received by the 31st of March.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor.
Hurt Building, Atlanta, Ga.

MOUNTAIN MISSIONS

HOME MISSIONS—A FLYING GOAL!

THE calendar year and the ecclesiastical do not coincide. The former begins January 1; the latter dates from March 31. The books have been closed for the ecclesiastical year, and the increase or deficit can be estimated in dollars and cents; but there are assets and liabilities to be reckoned with which can be shown on no ledger.

The assets are men and means, a praying church and a gracious God. The liabilities are x y z quantities chiefly—known obligations and unknown problems, new opportunities and human needs. If ability and liability balanced each other tremblingly, the task would be comparatively easy, but that which staggers us is the growing consciousness that liabilities are increasing faster than resources. At the beginning of the current year, we attack the task with a new balance sheet of known assets, yet face with nervous dread the responsibilities which loom large in their dim unknown quantity, causing us to "rejoice with trembling" and take stronger hold by faith upon God, our chief asset.

At the recent meeting of the Permanent Committee of Systematic Beneficence in Atlanta, as the Secretary was in the midst of presenting the Home Mission report, Dr. R. E. Vinson suddenly asked: "Dr. Morris,, is your Home Mission Committee able to accomplish its task?" Instantly the reply was returned: "Home Missions is a flying goal." Every task accomplished and every ideal attained are but "stepping stones to higher things;" and the application of this fact is as true in Home Missions as in any other sphere. The goal reached today was a very proper aim last year, but becomes now simply a new starting point.

The revolving years mean more today than ever before in the world's history. The critical rush of events, the increasing speed of travel, the improved facilities for knowing the facts at the very moment achievement is crystalizing into history, the efficient means of seizing opportunities, these present new situations, new problems and new liabilities, increasing momentarily in geometrical progression.

What would A. T. Stewart, the mercantile giant of his times, if provided with only the antiquated methods of the past, do if resurrected and suddenly thrown into the maelstrom of the business world of today? How would Thomas Jefferson stand the test of today's statesmanship, could he come back, armed only with the equipment of the past century? What a new world of missions Dr. J. Leighton Wilson and Richard McIlwain would confront if they could assume the helm of Christian statesmanship in this year of our Lord, 1915! Theirs was a simple life

compared with the perplexities and complexities of the present.

Ten years ago there was but one Home Mission problem. It was an effort to meet the demands of the expanding Frontier. Now the invading armies of foreigners transfer the battle with heathenism to our own shore. The disintegrating country church can no longer furnish the moral fibre required to meet the needs of increasingly corrupt cities. The startling fact revealed by the last census that population and church membership each increased exactly twenty-one per cent. during the first decade of the twentieth century rudely shocked us with the suggestion that in this progressive age, the Church has simply been marking time. Is it falling behind in the procession? This is a pertinent question calculated to waken thought, in view of the known fact that the Home Mission task not only expands with the development of the country, but changes its whole character by reason of new and perplexing situation. Truly Home Missions is a flying goal.

New conditions create new problems, requiring new methods, continually calling for new effort. The Home Mission Survey demands annually a new horizon of wider scope which necessitates a new vision of possibilities such as will inspire the whole Church with a new impetus for the task of following this flying goal.

In a public address recently we heard John R. Mott say that the marvelous development of the world situation abroad, at the very moment of unprecedented demands at home, was signal proof that God has implicit confidence in the men of this generation. Will we gird ourselves anew for the task; or will we disappoint the confidence of the Master?

THE ENVIRONMENT AND SPIRITUAL NEEDS OF THE SOUTHERN MOUNTAINEER.

By Rev. J. W. Tyler, D. D.
Superintendent of Mountain Work.

While pastor of a prosperous church in a fine Blue Grass section, I was spared by my people five week days per month to superintend Presbytery's Home Mission work. That work taught me that the average minister or layman can form no true conception of the needs, opportunities and possibilities of the mountains, unless he has seen conditions first-hand at places remote from the railroads.

After more than five months as Assembly's Superintendent of Mountain Work, having visited all the Missions under my personal supervision, and Nacoochee and Lees Institutes, and other institutions for which I am not immediately responsible. but to whose best interests I am pledging my heartiest endeavor, I am more thoroughly convinced that however intelligent and alert a minister or layman you may be, you can have no true conception of this subject without such first-hand knowledge.

Many men in the mountains unofficially launch forth as "preachers." A large number of them cannot read. On my first trip into the mountains as Superintendent, I went to a good community where our church had been closed for quite awhile. The members of the Presbytery who knew most about this community told me that we would have to sell the church. Absolutely unknown in the neighborhood, I introduced myself to individuals as I met them. Another denomination had organized a church of thirty members, but every member I spoke to urged us: "Do not withdraw from the community. Give us regular preaching. The preachers we have do not know as

A Mountain Home.

much as we do, and some cannot even read." The community without Presbytery's help, repaired the church and, a fine work is now being carried on there.

With Presbyterian Scotch, Scotch-Irish, Huguenot and Dutch ancestry, the Mountain people take more readily to Presbyterianism, when properly presented to them, than to any other form of Gospel preaching. As young men from the country in all generations have done much toward keeping up the healthy life and business blood of the cities, and furnishing nearly all our preachers, so the fresh mountain blood is a great hope of the future in state and church. The mountains are rapidly developing commercially, and the young are reaching out for opportunities. All Mission positions are filled, and many are volunteering. Lay workers are helping us. Some laborers receive no compensation, and the salaries sound all the notes of the gamut up to $66.66 per month for service as principal of a Mission School and pastor of the church combined. Many unreached points are asking for workers. Presbyteries would do well to organize churches at a number of our mission points. We are caring for the orphans in the Highland Orphans' Home, and for the sick through our physician at the Highland Hospital. These institutions could be multiplied.

The results are indeed wonderful and surprising. At one school we have three preparing for the ministry. At others, the same results are coming. Great transformations are being wrought in many communities, as well as in individual lives. The minister preaching now to perhaps the largest audiences in New York City at the great Labor Temple, Dr. Guerrant first spoke to about preaching the Gospel while on a mountain path some years ago. He had never thought of preaching. His brother a few weeks ago entered one of our schools in an "inland" mountain county. One week later I spent Sunday there. That afternoon the younger brother trudged in the rain from his home some miles away over the mountains. They told me that the six days school work before this day, had shown him a determined student. Sixteen children are in that home. I asked this young

man if he were going to walk in his brother's footsteps. He said that he hoped so.

The Church will hear from him and many other mountain boys in the future. Will you claim a share in these results by your constant prayers and offerings for the work? Your eternal reward is according to your investment in Heaven's earthly enterprises.

Danville, Ky.

OUR VICTOR KING.

BY SOPHIE BRONSON TITTERINGTON.

The King rides forth!
Bid mountain bow their heads in their high places,
And seas roll back a pathway straight and wide
Before His hosts, who, from the earth's far spaces,
Bear on the Banner of the Crucified!

The King rides forth!
Malignant foes led by the Prince of Evil
In serried ranks defiantly oppose;
The battle rages between God and Devil,
Between the Arch-Fiend and the Christ that rose!

The King rides forth!
Which shall be Victor! God calls on His people
To rally to the standard of the Cross;
Let bells ring out from every Christian steeple, —
"His Kingly throne must never suffer loss!

The King rides forth!
Aye, and He shall ride forth the victor ever
O'er all the powers of darkness and of room;
And all the world shall hail Him Lord forever,—
The curse will lift and all the deserts bloom!

The King rides forth!
His hosts, resistless, march on calm, victorious;
The age-long frontiers fast before them flee;
A Light shines over waste lands, new and glorious,—
And Christ's domain extends from sea to sea!

—*Missions.*

PUNCHEON CAMP—1885.

BY EDWARD O. GUERRANT, D. D.

JESUS made many humble names immortal. I was present when He touched Puncheon Camp, and eternalized this little mountain stream in the annals of Heaven. It was on this wise:

"Once on a preaching tour through the Mountains, an humble unlettered young man joined the church. Among a hundred others,—he made no impression on me unless it was his homeliness. He was so ill-favored that one would not forget him, though that would not recommend him to very favorable consideration. On a subsequent visit, he met me at the church on the Middle Fork of the Kentucky River, and urged me to visit his Sunday-school on Puncheon Camp.

It was several miles from where he worked as a hired hand, among a sparsely-settled people, in a narrow valley between big mountains. I had no time to spare to visit his school, but he urged so persistently, that I promised to stop on the Puncheon Camp Creek, at nine o'clock Thursday morning, on my way to Jackson, and preach to his sunday-school. I could hardly believe that a Sunday-school could be gathered at nine o'clockk on a week day, out of those wild rough mountains. I did not know the man. It was blazing hot. I came near having a sunstroke as I crossed the mountain at the head of the Puncheon Camp, though I started early. By nine o'clock I came in sight of the old deserted Gabbard house, where the Sunday-school was taught. There was no other place to teach on that mountain creek. Imagine my astonishment when I saw an anxious crowd of men, women and children, filling the house,

The Hospital.

Highland College.

porch and yard at nine o'clock in the morning. They had climbed the mountains and crossed the streams, on foot, to hear the Gospel.

My friend was there, and made a place big enough for me to stand, in a crowd that filled every inch of space both inside and outside the house. His equipment for Sabbath school consisted of one small copy of Gospel Hymns (words only), and a small, ten cent Testament. Out of these he taught the Puncheon campers to sing and to love Jesus. He led the singing and I preached. It was no trouble. A man couldn't help preaching there and then. A hundred eager, earnest people sitting on the floor and on the porches of a mountain cabin would make the dumb speak and the stones cry out, if others were silent.

The poor, untutored lad who had spelled out the story of Jesus' love to the simple mountain folk had sowed the seed of the Kingdom. I watered it, and God "gave the increase." I don't remember the sermon, but I do remember that when I was done, eighteen souls, some well stricken in years, some in the dew of youth, came forward to say they believed in Jesus, and rejoiced in the new-found hope of everlasting life. It was not far from there to Heaven that day, for God makes Heaven, and He was there. His finger touched their eyes, and they wept tears of penitential grief; touched their hearts, and they opened them to the footsteps of the King; touched their lips, and they "rejoiced with joy unspeakable, and full of glory." Jesus immortalized Puncheon Camp with His presence that day, and enrolled its name among the trophies of His grace. The humble name of Lewis Hensley may never pass the horizon of his mountain home, but it is known and honored in Heaven, and will outlast and outshine the names of all earth's conquerors, who never knew and loved the lowly Nazarene. He was a Soul Winner.

"Are you allured by peace and velvet ease,
The choice is yours, to seek them if you please.
But tempt me not while these, my brother men,
Crawl up the stairs of pain on bleeding knees."

TWENTY YEARS AFTER—1905.

I made my second trip to Puncheon Camp. The old people had most all

crossed the River of Death, and the children were grown and married. Only the beautiful green mountains and the glassy stream remained the same. Those living remembered me well, and received me with a characteristic Highland welcome. There was no school-house nor church yet on this creek, though twenty years had passed away. I stopped at Mr. Breck F. Herald's for dinner. Twelve handsome children blessed his home, and had not placed a wrinkle on the gentle mother's face. The youngest was burdened with my hard name, but seemed as happy as the rest. They begged me for a chapel and a school. They never had one, and no one to help build it. Mr. Herald offered to give me an acre or two of his little meadow and a hundred dollars to build a chapel, and he would board the teacher free, and give up the best room in his house for the school. The neighbors were as anxious as he for help. By God's help they shall have the chapel and school-house before the snow falls, and a teacher before the harvest.

PUNCHEON CAMP TO-DAY—1915

Seven handsome buildings, including the Highland College, the Highland Hospital, the doctor's residence, two large dormitories (the "Julia Broadhead" and "Leona Blake"), and a refectory and cottage, occupy the beautiful meadow of Breckinridge Herald on Puncheon Camp. And more and better, hundreds of Highland youths are receiving a Christian education there, a Presbyterian church of over a hundred members, and several of the students preparing for the Gospel Ministry!

"Behold, what hath God wrought!"

Wilmore, Ky.

In "The Galax Gatherers" by Dr. Guerrant, are other stories, exquisitely beautiful under Dr. Guerrant's sympathetic touch, that tell of lives and communities transformed by the simple power of the Gospel.

Send to the Presbyterian Committee of Publication, Box, 1176, Richmond, Va., and secure a copy of this book ($1.). And more than that, become a co-worker with God and His devoted servants in bringing the joy of salvation to the people of the hills.

THE CLAIMS OF KINSHIP.

Abstract of an address by Dr. I. S. McElroy, of Columbus, Ga., before the Synod of Georgia.

THESE Appalachian Highlanders are our cousins—Their forebears came with ours from over the seas. They did not have our advantages, and as a result of their isolation and lack of church privileges, they now constitute one of our most needy as well as most promising and responsive Home Mission Fields.

Dr. Tyler has told you of their needs in words that burn, and much more might be said. But I want to impress you with the fact that these people are our kin folks, and they appreciate our help. They are nearer to us every way than any other needy folks, and God has said some things that we should not forget about caring for our own.

They are an appreciative people. From many bright memories, take this incident. An appeal was received from certain citizens of Whitesburg, Ky., in behalf of their community. There never had been a Presbyterian preacher in Letcher County, but these men knew something of the good work at Jackson, and they wanted the same kind of work for Whitesburg. A member of the Synod's Committee was sent to investigate and do whatever he thought ought to be done. There was no church of any denomination in the

Pioneer Preaching in the Mountains of Kentucky.

town, and the only place for the preaching was in a most disreputable old courthouse that was shortly afterward torn down.

At the close of the last sermon the young preacher from Lexington said in brief "you say you want a Presbyterian Church in Whitesburg. If you are in earnest the Synod will help you. Will you furnish the lot and pay half the cost of the building? The subscription paper will be in the law office across the street by breakfast time in the morning. I must leave for home at nine o'clock." Before nine o'clock arrived, a deed to a choice lot from Mr. and Mrs. Hogg had been recorded and half the cost of the building subscribed. The following spring the church was organized, the house was built, and the work begun that has spread with its uplifting and transforming power to a number of communities in that interesting and still needy mountain county.

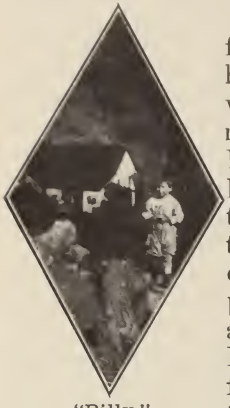
From the interest with which you listen and from the sparkle in your eyes, I am sure that you have heard of the blessing of God upon the work that has converted "Bloody Breathitt" into "Breathitt the Blessed." There are more than a few communities in that county not yet "converted," but the day dawn has the darkness on the retreat, and it is a good time to lend a helping hand.

One of the most effective factors in this good work was the Lees Institute established at Jackson in 1891, and the Witherspoon College at Buckhorn. These schools now have each an annual attendance of several hundred pupils, including for a part of each year a large number of the public school teachers of this and adjoining counties. When the Lees Institute was opened, there was urgent need for a boarding hall. The young man who was charged with obtaining the money for this building went to Jackson and said in substance, "If you mountain folks will show your interest in this school by your liberality, your friends in the Blue Grass will help you all the more bountifully." They were not indifferent to this appeal, and gave liberally out of their poverty. One subscription of $1,000 from Mr. and Mrs. C. J. Little was the largest ever before made by a mountain man and his wife to such a cause, and its influence was great. In less than three months Little Hall was under contract. Other buildings have followed on the campus at Jackson and elsewhere, and in every case the mountain people have been appreciative and responsive.

This is the point of this speech: The field should have a more liberal support than it has received because it pays in big returns. It is not like a farm that a man buys simply as a base of operations on which to sow the soil and plant the corn, and reap a small crop and then repeat the process every succeeding year; but it is like a neglected farm with a splendid subsoil, that only needs deep and faithful cultivation, and the returns grow richer and larger with the growth of the years. There is under the sun no better subsoil for a Christian civilization than a Scotch Irish ancestry, even if it be a somewhat ancient ancestry. Such a subsoil awaits cultivation in a thousand communities in the Highlands of our Southland.

A DOMAIN WORTH THE WINNING.

By Rev. Cary R. Blain.



"Billy."

Cumberland Gap is famous in colonial history as the passage way of the Wilderness Trail along which Daniel Boone and earlier pioneers made their way into Kentucky. Here one may enjoy the unique experience of sitting on a mountain side in Kentucky, with one foot in Virginia and the other in Tennessee. From the Pinacle overhanging the Gap, the lover of the beautiful may feast his eyes upon Mountain and valley, field and plain, and if he does not know too well the secrets of these mountain hollows, may please himself with the fancy that where nature has been so lavish the beautiful, the true and the good too must be found.

Two miles from Cumberland Gap, snugly nestled in the mountains lies Middlesboro an up-to-date city with a population of 8,000. Rev. Henry Miller, the apostle of Presbyterianism in Bell County, made his home here some twenty-five years ago, and as a monument to his untiring labors, the Middlesboro Church stands today, and with its splendid new equipment, one of the aggressive churches of the Synod.

Ten miles to the north, where Cumberland River cuts its way through Pine Mountain, lies Pineville, the County seat, and a thriving town. It, too, is beautiful for situation. The Moore Memorial Church here, with a goodly band of faithful workers, will become an increasing power in the religious life of the county.

But that which gives to this section its peculiar importance is the tremendous work waiting to be done in the mining "camps" or towns. From being one of the poorest counties, Bell is becoming one of the most prosperous through the develpoment of its coal fields. Throughout its bounds great religious destitution and opportunity exist today.

South of Middlesboro the railroad leads up into Mingo Hollow, formerly notorious for its lawlessness. For ten miles the train follows the devious course of Yellow Creek, passing eight mining camps. In the houses crowded down into the narrow hollow, or perched up on the mountainsides, live 7,000 people. In only one camp is there a Protestant Church, and that is without a resident pastor. In the same camp is a Catholic Church. In several others there are union Sunday-schools, with irregular preaching by "local preachers," but nowhere is adequate work being done.

For three years the Home Mission Committee of Transylvania Presbytery has employed Miss Vida M. Gwin

The Mission House at Sterling, Ky.

A Bryson Boulevard.

of Louisville, who has worked under conditions unusually hard. There is a Sunday-school at Sterling, and flourishing Christian Endeavor Societies there and at Bryson, one being among the younger children. Coming into the school house a little late one day, Miss Gwin surprised the children in the midst of a service of their own. Tired of waiting, they had appointed a leader, had read their "verses," and one little girl was leading in prayer when the discovery of the Missionary at the door "broke up the meeting." They explained that they were having an Endeavor meeting "just like the older folks," and the result was a promising Junior Society.

Clubs among the boys and girls have stimulated the study of Bible and Catechisms, and provided practical instruction and wholesome play for many whose lives are pitifully barren. Among the sick and burdened the Missionary had gone by day and night, and transformed lives to bear witness to the faithful work done. When Miss Gwin came to the field the foreman of the mine prophesied that she would not "tough it out longer than three weeks." When at the end of that time she stayed on, he came one Sunday, "to see what she was doing anyhow." He became her loyal supporter, and having moved to another camp, has organized a Sunday-school there, and wants Miss Gwin to come and work with him. The great need in this field is for a pastor and his wife.

Across Fork Ridge from Mingo is Stony Fork Hollow where 3,500 people live in several camps, some without even a Sunday-school.

Within a radius of ten miles of Pineville, there is a yet larger mining settlement, some thirty camps, with from 400 to 1,500 people each, all religiously destitute, the work being for the most part in the hands of Holy Rollers, or others of similar type. In a Sunday-school recently started by another church, there are young men and women who were "never in a Sunday-school before."

The pastor of our Pineville Church gives half his time to the "camp" work, preaching at Cary, Straight Creek, Arjay, and Harrison.

At Cary, on the left fork of Straight Creek, the most effective work has been done. Three years ago the Committee placed there Miss Louise Milam of Georgia, who did splendid foundation work. After her enforced retirement Miss Gertrude M. Collette took up the work. The people have responded, and at a meeting held in August there were twenty-five confessions of faith, seventeen united with the Pineville church and transformed lives give evidence of the Spirit's work.

In the local option election this precinct, which had been much feared, went overwhelmingly dry. Men who for years have been dissipated show their joy in having spent a Christmas without liquor. One man, not a Christian, said of another who recently accepted Christ, "If he holds out, there is something in religion." He has "held out" for more than six months, being now a valuable worker.

The Sunday-school and weekly prayer meetings are well attended and interest is increasing in Bible study.

By the courtesy of the Continental Coal Corporation, Miss Collette has a comfortable house; this serves as her home and the Mission House, and the people of the camp and the ladies of the Presbyterial have furnished it. There are failures and discouragements, and though the work is only begun, enough has been accomplished to prove the value of the work of consecrated women Missionaries, with regular preaching of the gospel to supplement their efforts.

With our strong churches at the two centers, the work already done has placed before our church unique opportunity in Bell County, but we are limited chiefly by want of means. Half a dozen preachers and twice as many women missionaries are needed, yet we are unable to add a single worker to our present little force. I wish every Southern Presbyterian could *feel the burden* of seeing on every hand these crying needs, while utterly unable to meet them. Will you try to realize what this must mean to our Master, waiting as he is on us for the extension of His Kingdom; and pray with us for men and women and money to occupy speedily this great field?

Pineville, Ky.

MAKING UP LOST YEARS IN THE MOUNTAINS OF TENNESSEE.

By Rev. J. F. Menius.

ALMOST every traveler from Asheville, N. C., down the French Broad River to Morristown, Tenn., remarks upon the beauty of the scenery. But I wonder how many know that hidden behind those rock-ribbed mountain peaks, are hundreds of mountain boys and girls who have never attended a good day school, or been to Sunday-school in their lives, but have remained all during the winter months inside the rude log houses because they have no shoes to protect them from the severe cold and snows of those higher altitudes!

While not very large, Cocke county has a population of nearly 20,000. This seems almost incredible to the casual visitor, for hardly two houses can be seen at one time, but you have only to go over the hill to find a family in the next cove. The state of Tennessee has materially increased its school tax in the last few years, yet in the mountain districts some of the schools are almost worthless, because through political influence teachers have been appointed who are barely out of the primary grades, and who perhaps have never even heard of the term, "Methods of teaching." As is to be expected, along with ignorance go superstition and many highly emotional forms of religion.

Our Church has three schools near the state line in Cocke County, Tenn., founded by the Soul Winners Society, the John Black Ebenezer, and Smoky Mountain. In these we now have gathered almost two hundred children, under five teachers. These young people improve rapidly, and are taught many things not found in school books. We

Sunday School at "Hell-fer-Sartin," in the Cumberlands.

On the Trail of Ebenezer Mission.

lay special stress on morals. The Bible and the Sunday School are working wonders in both the lives and hearts of the pupils. I am thinking especially of one little girl who, when she entered our Mission, had a very wild look. She was pronounced unmanageable by the teachers, and would have been sent home had it been practicable. But in a few months her face began to show more signs of intelligence, and now she is one of the most polite and obedient children in the whole school.

The people are waking up to a new life. Many girls are learning to sew. Even the old folks are taking an interest in the progress of the children, and in a few years this country will witness the greatest change since it was settled. I once remarked that the section was fifty years behind in civilization, and someone else said that it was one hundred! The next five years will cut off twenty-five of those years of retarded development. It is for our Church to decide whether, with this rapid advancement, shall go the story of Jesus, to take the place of the prevalent superstitions, and to make this people truly Christian.

A question frequently asked is, how many children in this section are not being reached? So far as I know, there is but one school other than ours in the Eastern half of the county which teaches eight or nine months. That is a school privately endowed, and under the Christian, or Disciples Church. But what are four schools with a capacity of only 300, in an area of two or three hundred square miles? The great desire of the people for schools is shown in the numerous requests we receive to "come over and see what a fine location" somebody has "for a school like the one at your other places."

We have organized one Sunday School recently, but the difficulty is to get officers and teachers. The call of the Highlands is for more capital to "man" more schools like the ones which have done so much for "our settlement," and more consecrated workers, both men and women, who are willing to teach in the day school, the Sabbath School, and to visit in the homes, and thus both by teaching and life to lift the people to higher ideals and point them to the Savior on the cross.

Hartford, Tenn.

SOME QUESTIONS ANSWERED.

By Rev. W. L. Latham.

VARIED are the experiences of a mountain missionary, as well as educating and impressive. I count it a privilege, indeed, to have labored for six months among the hardy people of Breathitt Co., Ky.

The first day after reaching the mountains I spent observing conditions, and getting a bird's eye view of the place. My eyes were opened, my heart impressed, and my soul aroused to action. This was but a glimpse, however, of what I afterwards learned more fully.

What kind of people did I find? I found there white people—with faces, bodies, and souls just like the people in the plains of all the South—only

they showed their need of the Gospel and Christian education.

What kind of homes do they live in? A few have comfortable and neatly furnished homes. Some others live in houses less comfortable and more poorly equipped. But a large number (perhaps two-fifths), live under most trying conditions. Often a one-room house contains all the worldly possessions of a family, and is the abode of ten or twelve persons. And frequently the only dependence of a family is a widow or a "grass" widow. When any of the family are ill, or perhaps victims of consumption or trachoma, their condition is pitiful.

What about their moral and spiritual condition? Exceedingly low, just as would be yours or mine under the same circumstances. They are sin polluted, ungodly, worldly, covetous. Many are ignorant and superstitious, and suspicious of anyone who goes to tell them of Jesus. They have been so misled by unworthy and ignorant mountain "preachers" that you cannot blame them for requiring a man to show his faith by his works. For, even the so-called preachers are sometimes murderers, ex-convicts, drunkards, "moonshiners," and men who have little regard for the sacredness of matrimonial relationships.

I have just hinted at the real conditions which at some places exist. Can you expect to find any better conditions among a people who have been isolated for more than a century, without the Gospel truth and power? The wonder is that they are no worse!

What then is to become of the Mountain people? What indeed—unless we give them the Gospel?

Whose duty is it to give them what they need—the Gospel? The responsibility and privilege falls upon the Southern Presbyterian Church. The work is ours. The need is great. Shall we give our prayers, our money, and ourselves to help this great cause? Shall we shut our eyes and hearts to their need? The people are "scattered

The future pride of Breathitt.

abroad as sheep having no shepherd." "The harvest truly is plenteous, but the laborers are few." Shall we meet the need?

"Is the work worth while?" you ask. Judging from the results of the work in Breathitt County and elsewhere, the promise is rich and bright. Ten years ago known as "Bloody Breathitt." today it is "Beautiful Breathitt" in many respects.

Why the difference? "Jesus of Nazareth passeth by." He has made Breathitt what it now is. Only He could work such a marvelous change in so short a time. Two years ago in some communities our missionaries' lives were in danger. Now, in many sections even those most opposed to mission work are beginning to see the value of it, and some of them have been won for Christ. So, "now is the accepted time" for the salvation of the mountain people. Now is the most promising time to Christianize, as well as to educate the mountaineer.

What has been done in Breathitt County is duplicated in scores of other places. The great need now is for more preachers boldly to proclaim the unadulterated Gospel. But, how can the preachers go unless they be sent? And how can they be sent without the money? And how can they get the money unless we give? Can you answer? Then, may we support this great cause.

Indian Trail, N. C.

IN THE MOUNTAINS OF TYGART'S VALLEY.

One of Our Newest Presbyteries.

BY MISS ANNIE SHADDEN.

OUR societies in this new Presbytery are among the youngest in our whole assembly, but we are sure of success, for we are building on a safe foundation—Prayer and Bible Study.

As these women become informed, they are inspired to send the Gospel to "the region beyond," and with the increase of interest and desire, surely comes increase of gifts. "The Lord hath done great things for us, whereof we are glad."

"At Our Own Door," by Dr. Morris, is awakening an interest in the needs at home. "Holding the Ropes" has also been very helpful.

The society at Huttonsville meets twice a month, and is developing along spiritual lines, giving prayer an important place—sometimes each one present voicing a sentence prayer. I had the pleasure of being with them recently at a "called meeting," from eight till ten-thirty at night. We felt that it was good to be there. Though pouring rain, there were a dozen present and all entered so heartily into the meeting that a good Methodist visitor remarked, "You Presbyterians will become so happy that you will shout next." By the way, several Methodists are members of our society and make good workers. At that meeting it was decided to discontinue the usual 10c. dues, and to make only free-will offerings—result, they sent a Christmas offering to Missions, giving all in the treasure and more.

A dear old lady here, a widow past seventy five, recently gave $5 to Assembly's Home Missions, doing her own laundry work to save money for the Lord's cause. Does not this shame younger Christians? One of our members asked me for leaflets on "Tithing," adding, "tell me where $5 will do the most good." She is a teacher, and is endeavoring to give as God prospers her. They are learning that "it is not what we take up, but what we give up, that makes life worth living."

The society at Mill Creek is doing earnest, enthusiastic work, and is blessed with faithful officers, who are steadily increasing in efficiency.

"Facts are fuel for missionary fires," and as these women study the needs, and read of such women as Mrs. Adoniram Judson, Hannah Marshman and Miss Eliza Agnew, their hearts are stirred, and they resolve to press forward in our Master's work, realizing that,

"Happiness is not in living,
Happiness is but in giving
All of self for others sake."

Elkins, W. Va.

MOUNTAIN MISSIONS.

BY THOS. B. TALBOT.

Sunday School Missionary, West Lexington Presbytery.

I THOUGHT I loved my state, and I had been reared in the atmosphere of Missions, but not until I went into the mountains of East Kentucky and saw the multitudes whose hopeless faces proclaimed the fact, "No man has cared for my soul," did I begin to realize my civil and moral obligation to the Highlanders.

This section until recently was inaccessible and totally undeveloped. The backwardness of the people is not the result of mental inferiority, but lack of opportunity, and even to-day

there are those who, when the missionary tells them the "Old, Old Story," can respond, "No one ever told me before."

I heard a missionary in this section say that on one occasion a young man of twenty-one, and his sister of twenty-three, coming to a service wet to the knees, explained that they had walked from their home five miles across the mountains, fording the streams, having heard that a man was preaching the Gospel there and they wanted to hear it. In talking with them, the missionary asked the young woman, "who is Jesus Christ?" She hesitated and finally replied: "Sir, I have heard His name, but I do not know who He is."

Wonderful changes have taken place in the manner of living, and there are many homes that would do credit to the Blue Grass Section. But especially has improvement been made in the culinary art. This story has been told of a former presiding elder of a mountain district: He was very fond of tea, which he carried with him on his rounds. He handed his supply of green tea once to the woman of the house where he was stopping, to prepare a cup of tea for him. Imagine his chagrin when, on coming to the table, he found that his entire package had been parched like corn, the family never having seen tea before. Such a thing could hardly happen now.

But nowhere is a greater change evident than in the common schools. These show the influence of the Church and Mission Schools, in which many of these teachers have been educated.

Best of all the people are beginning to catch a vision of Christ and of their own spiritual need. One of the mightiest obstacles with which the missionary has to contend is the "Hard Shell Baptists" who, as a natural consequence of their doctrine of fatalism, oppose Missions, Sunday Schools, and all progressive Christian work.

Mr. Baker's hospitable home on Big Creek.

The wealth of these hills in timber, coal and iron, has attracted business men from all parts of the country, and millions are being expended in their development—in the construction of railroads, mining camps and equipment, and industrial plants of all kinds. But great as is the industrial opportunity, infinitely greater is the opportunity for spiritual investment. Though the work may be slow and tedious, as is all pioneer work, yet the people eagerly respond to sincere efforts for their uplift.

The easiest way to reach the people is through the Sunday School, for when you reach the children of a people you reach the heart of that people. In this way we not only get our hold on the men and women, but we plant truths in the hearts of these children, the fruitage of which will transform this section in a decade.

One of our great difficulties now is, not in organizing schools, but in securing suitable persons to carry on the school afterward. You, in your well-appointed schools, cannot realize the difficulties which confront a mountain worker. Time and again I have had to be janitor, social leader, choir leader, leader in prayer, teacher and superintendent, all in one! The schools have to be revisited frequently, encouraged and nourished. It is right here that we expect to see the results of our work in a few years—in having young men and women trained in these Sunday Schools, who will not only help to conduct their own schools,

The Sunday School on Big Creek—organized last Summer.

but will go out in the surrounding districts.

I shall never forget my first Sunday School in this section. For days before I went from home to home, from individual to individual, inviting all to come. The day before, I cleaned the old shabby building; and the next morning made the fire, did the singing, praying and teaching of the entire school, which consisted of seven.

But in a few months the school was active and growing, and a power for righteousness in that community. One man came with his wife and seven children, not one of whom had seen inside of a Sunday School before. The result in that home was beautiful.

We organized a Sunday School at Blackey some eighteen months ago, which now has an enrollment of 90, and an average attendance of 75. When you consider the condition of the mountain roads, and the lack of facilities for travel, you can imagine how much life is in that school.

In a number of our schools we have women superintendents, but the work goes on through the winter, and the leaven is working in these communities. If those who have been made treasurers of the Master's funds will give as He has prospered them, we can go in and possess the entire land, for the people are crying, "come over and help us."

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"Let us not love in word, neither in tongue, but in deed and in truth."

Winchester, Ky.

The Bearer of the "Good Tidings."

THE PROPOSED SYNOD OF APPALACHIA.

REV. R. F. CAMPBELL, D. D.

FOR several years a new Synod in the Appalachian Mountains has been talked of. It is said that Rev. Dr. Homer McMillan was the first to suggest it.

In 1913, the writer of this article was asked to deliver, at the Centennial Celebration of the Synod, of North Carolina, an address on "The Last Fifty Years—The Presbyterian Church an Evangelistic Agency." In studying the subject, I found that the notable success of this Synod in evangelization during the last fifty years had been largely due to its erecting new Presbyteries.

Whenever there was contiguous territory of considerable extent and of homogeneous conditions, requiring more thorough evangelization, it was the policy of the Synod to cut this territory off from the older Presbyteries to form a new one, and to unite the older Presbyteries in an earnest effort to evangelize the needy field. It was shown that during the half century five new Presbyteries had been erected in pursuance of this policy.

This discovery of the secret of aggressive Home Missions in North Carolina led naturally, to the following paragraph, parenthetically injected into the address: "This policy should be projected to a higher plane in an overture from the Synods concerned, asking the General Assembly to erect the Synod of Appalachia, to be constituted of the territory in the Appalachian Mountains. Why should not this venerable body signalize the beginning of the second century of its life by requesting the other Synods having mountain mission fields to unite with it in appointing a joint committee to investigate this question and report the result as a basis for future action?"

In response to this suggestion the Synod appointed an *ad interim* committee, and requested the Synods of Virginia, Kentucky and Tennessee to appoint similar committees "to meet jointly in order to confer and report as to the advisability of overturing the General Assembly to erect a new Synod in the Appalachian Mountains for the more thorough and systematic prosecution of evangelization and Christian education in the great Home Mission field now distributed among the four Synods."

The Synod of Tennessee was the only one to respond favorably to this request. The two committees met jointly at Montreat last summer, and by a unanimous vote, reported in favor of the new Synod, and appointed Dr. C. C. Carson and the writer to visit the Synods of Kentucky and Virginia. As a result, the Synods of North Carolina, Tennessee and Virginia united in an overture to the next General Assembly, to erect the proposed Synod, and the Synod of Kentucky appointed an *ad interim* committee to consider the matter and report to the next meeting of that body.

The Synod of Tennessee released the Presbyteries of Holston and Knoxville, Virginia released the Presbytery of Abingdon, and North Carolina appointed a committee to recommend to the Presbyteries concerned a line of division. It seems likely now that the Presbytery of Asheville and the counties of Yancey, Mitchell, Avery and Watauga will constitute North Carolina's cession of territory to the new Synod. It is hoped that Kentucky will cede parts of Transylvania, West Lexington and Ebenezer Presbyteries.

The arguments for the proposed Synod may be reduced principally to three:

1. It will unify the work in the mountains. This work is now under the control of fourteen committees, with no definite policy of concerted action. *It is not good business to have*

a homogeneous work with a heterogeneous administration.

2. It will develop the work internally. This territory, instead of being in the back yards of four Synods, and a long way from the front gate, will be on the highway. The new Synod will be far more compact, and every part of it more accessible to the churches in the mountains. Dr. Carson had to travel more than six hundred miles to attend the last meeting of his Synod. The extreme distance in the new Synod would not be more than half of this.

3. It will magnify the work in the eyes of the Church at large.

Anyone who has tried, as I have, to gather statistics and to give a unified view of our mountain work, sees how hard it is under present conditions, to marshal in a cumulative and effective way the scattered results.

The new Synod will present the mountain work to the eyes of the whole Church as a distinctive and promising mission field, and will lead to the adoption of a definite policy of evangelization and Christian education, where there is now confusion and weakness, because of dividing lines that are purely artificial, so far as Church work is concerned.

Asheville, N. C.

CAN YOU TELL?

1. In what way is Home Missions a "flying goal?"
2. What influential place is a certain mountain boy filling, to whom Dr. Guerrant first spoke some years ago about his becoming a preacher?
3. When was a nine o'clock Thursday morning service richly blessed, and still bearing fruit after thirty years?
4. When was the prophecy made of a certain missionary that she "would not tough it out" longer than three weeks?
5. What large subscription by a Mountain man and his wife exerted a great influence, and assured the establishment of a certain school?
6. How does political influence affect some mountain schools?
7. What kind of people do we find in the mountains?
8. Who was served parched tea instead of his favorite refreshing beverage?
9. Where do many children go barefooted all through the long, hard winter?
10. What happy results came from the innocent shooting of a gun in a city?
11. Mention two arguments for the erection of the Synod of Appalachia?
12. What caused a Methodist visitor to remark—"You Presbyterians will become so happy that you will shout next?"

THE SOUL WINNER.

This little paper is the only one of its kind. No other is devoted exclusively to the propagation of the Gospel among the Highlanders. Some of them never see any other paper, and many others learn only of this work through its pages.

We want ten thousand new subscribers. Can you not help secure them?

One man, an old man, sent in four hundred subscribers, but he was in earnest, and worked at the business. Could you do a better work for your neighbor than placing this paper in his home?

We are gratified to have the help of God's choicest children in enlarging the circulation of the paper. From far away California and New England, they send their prayers and help. If it has done no more than help the poor, and afflicted bear life's heavy burdens, it has served God acceptably. But it has been used by Him in carrying on His work among our destitute countrymen beyond churches and preachers. Have you helped?

The Soul Winner is only twenty-five cents a year, and is worth that many dollars to many souls. Suppose you try. Send subscriptions to A. N. Sharp, Treasurer, 1522 Hurt Building, Atlanta, Ga.

SENIOR HOME MISSION PROGRAM FOR APRIL.

The Rule of Three in Mountain Missions—
A Moral Resurrection.

BY ROSE TRUMBULL.

Rigid I lie in a winding-sheet
Which my own hands did weave;
My narrow cell is my self—my self,
Whose walls I may not cleave.
But in the dawn of the early morn
A Clear voice seems to say;
"I am the Lord of the final Word—
Ye may not say me nay.

"Unfold your hands that your brother's need
May ever find them free.
Unbind your feet from their winding-sheet,
"Henceforth they walk with me."
And lo, I hear; I am blind no more!
I am no longer dumb!
Out from the doom of a self-wrought tomb
Pulsate with life I come!

—Ex.

1 Hymn—"Awake My Soul, Stretch Every Nerve."
2 Prayer—That we may give the things of earth their rightful place, and that our lives may be governed by "the things of the Spirit." Close with the Lord's Prayer.
3 Transaction of Business.
4 Recitation—"A Moral Resurrection."
5 Bible Reading—Eph. 2: 1-13, 20-22.
6 In the Mountains:
The Lay of the Land,
Overcoming Obstacles,
Fruits of Faithfulness.
7 Solo—"On the Mountain Tops Appearing."
8 Three Pictures of Puncheon Camp.
9 Recitation—"Working for Jesus."
10 Hymn—"Hail to the Brightness of Zion's Glad Morning."
11 Prayer—Joyous thanksgiving for our quickening from on High; that our Risen Savior may shed abroad the light of the Gospel in all the dark places of our own Land; and that He may use us in saving souls. For the Highlanders and Christian work among them.

Notes: 6 See the following articles: 1st division, Revs. R. F. Campbell, and W. L. Latham; 2nd, Revs. J. F. Menius, C. R. Blain and Thos B. Talbot; 3d, Rev. I. S. McElroy and Miss Shadden.

Send for booklet on the Mountain work, if desired. 5c; and consult "Galax Gatherers" by Dr. Guerrant for other incidents.

REPORT OF THE TREASURER OF ASSEMBLY'S HOME MISSIONS.

April 1, 1914 to Feb. 27, 1915.

	1915	1914	Increase	Decrease
Churches	$ 71,844.20	$ 63,736.90	$ 8,107.30	$
Sunday Schools	4,310.43	4,225.55	84.88	
Missionary Societies	13,198.91	7,380.46	5,818.45	
Miscellaneous	39,707.32	49,177.13		9,469.81
	$129,060.86	$124,520.04	$14,010.63	$ 9,469.81

KIOWA.

Miss Isabel Crawford, pp. 242, Illustrated, Revell and Co., $1.25 net. Indian stories are usually interesting, but here is one that is fascinating, by a missionary who has lived both among and with these Indians for twenty years. It is not a "romance founded on facts," but seems to be an accurate record of actual experiences, "stranger than fiction."

The book is unique, entertaining, pathetic, amusing—in a class by itself; and if one reads the first chapter, we guarantee the finish, as it will hold the attention alike of youth and age. Not only does it give accounts of Indian scenes and missionary experiences, but of Indian thought. One who reads it will understand as never before Indian characteristics and psychology.

If a Woman's Missionary Society finds it difficult to set-up an entertaining program, or if excuses upset the leader's plans at the last moment, let the Society have this book on hand and appoint a good reader to give a chapter at random, and there will be no dull times at that meeting.

Three Times Three in the Mountains.

A MESSAGE FROM THE HIGHLANDERS' FRIEND.

Edward O. Guerrant.

I am glad to know that you are interested in the little Mountaineers. Many people care nothing for them, because they know so little about them. For more than forty years I have traveled among them, and know thousands of them. They are white children. You hardly ever see a negro in the Cumberland Mountains. They are usually bright children. I have known many to memorize three or four Catechisms in one summer, and pages of the Bible; though they could not read a word. The questions and answers were simply repeated to them. Many never saw a church, a school, or the Bible.

Little Dixie, daughter of Prof. Lucas, of Canyon Falls, Ky.

Many children go barefoot all winter, and most of them never had a good suit of clothes. We send hundreds of garments to them every year. I have known some half-grown boys to have no garment but a long shirt. Some girls go barefoot until they are grown.

The schools they have are generally very poor, but the people are anxious to learn and will walk miles across mountains and streams to attend. I have seen children in the same class with their mothers and grandmothers, trying to learn to read and sing, and memorize the Catechism. They seldom have any money, but by climbing over the mountains and digging ginseng, or gathering the galax leaves to sell they sometimes make a few dollars. They all have work to do in the fields, even to the little girls and their mothers. Few have a horse to plow, and they cultivate the mountain side with the hoe.

Thousands of the Mountain children never saw a doll or heard of a Christmas tree, until our missionaries went among them. Some of their native preachers cannot read, and the poor have no way to learn unless we give them help. We have been trying to do this by sending good men and women to teach them, and help them in every way. But there are yet thousands beyond our Missions. and we have not the money to send the teachers and preachers needed.

Though the Mountain people are poor and ignorant, God loves them; and Jesus commands us to go and tell them the "Good Tidings," and save them. He says that if we love and help them, it is the same as if we love and help Him, and He will reward us with a kingdom in that great day coming (Matt. 25:31-40). Hoping that God will honor you by giving you a part in this blessed service, and a kingdom in heaven for it.

Wilmore, Ky.

WORKING FOR JESUS.

MARY STARCK.

Some work to do for Jesus—
Because He loves me so,
And I would give my service.
My gratitude to show;

To help the weak and weary,
To cheer the sick and sad,
Bring comfort to the dreary,
And make some dark life glad.

Some work to do for Jesus—
For those in sin so low;
Some work to do for Jesus—
Because He loves them so;

"Tom," the pet of the Cary Mission, and his Teddy Bear.

Down from His throne in glory,
He came to set them free,
And we can tell the story
That brings them liberty.

Some work to do for Jesus—
Because I love Him so,
For His great love in my own heart
Has lit an answering glow;

Since he has loved me dearly,
To me is always true,
I would love him sincerely
And His will always do.

HOW A MOUNTAIN BOY KEPT HIS WORD.

BY MISS ANNIE E. WILSON.

Sam was a lonesome boy; he had never had a companion of his own age in his life. His mother was a silent woman, and, in the daily drudgery for food and clothes, had become dull and spiritless. It was the same with the husband.

It was hard work during the short summer to keep things going. When winter came they resorted to hunting, trapping and the like, to supplement what they could save from garden and fields. Sam was tired of it all, and sometimes he was sick at heart and restless.

"There must be more in the world than this," he thought. "Every day like every other day, spending one's whole time 'jes to keep agoin'."

His mind frequently wandered beyond the narrow range of their own little mountain farm. He wondered what other boys did—the boys he had never seen? And whether they felt as lonesome and tired of everything as he did.

One winter day his father sent him out with his gun to see what he could find in the way of game.

He had been stalking up and down the mountain side for some hours without getting even a hare, when, he unexpectedly struckk a well defined road. He guessed at once it must lead to Asheville, the goal of all his aspirations since a certain occasion when his "dad had struck it rich" on a load of wood which proved more valuable than he knew, and came home in a really jovial mood.

"Ole 'owman," he had exclaimed, "I ain't been so jolly bef' sense I en you went to town on our weddin' trip."

Sam stood awhile, and looked down at the yellow earth, rutted by heavy driving. Then he struck into it and walked with rapid, eager strides.

It was not very far. The houses soon came closer and closer together, and he began to wonder if he were actually in Asheville. He went on, determined to see whatever there was to be seen.

No doubt he was staring like an idiot, but no one took any special notice of him. He had gotten into one of the busiest streets when he suddenly remembered his loaded gun. "Somethin' mought happen long of it," he murmured, for he was frequently jostled by passers by. He pointed the gun

"All Aboard" for Sunday School.

upward and fired, in blissful ignorance that any one in Asheville had the right or inclination to forbid it. A lady beside him gave a little hysterical scream. Sam laughed at that as a good joke. But, the next instant, he was pinioned from behind by a stalwart policeman, his gun taken from him, and he was marched off, unresisting, to prison. Had ever a boy of sixteen a more crushing downfall from the heights of bliss?

From the little peep-hole of a window he could see the tops of the mountains. How bitterly now he repented hankering after better things! This was the better things! This was Asheville! Where a boy could not even fire his gun off to keep from hurting somebody, without being dumped into prison for it. He had seen enough of the world already. Then he thought of his mother, with no one to split and carry in her wood, for he was all the boy she had. And what would she think had become of him, Great sobs shook his frame, almost man that he was in size.

The Mayor of Asheville at that time was as good a man as could be found anywhere. Someone told him of the arrest of the mountain boy, and he went immediately to have a talk with him. The lad was almost overcome at the sight of a friendly face. When the Mayor sat down beside him and questioned him, he told his story straight, and his visitor saw clearly through it all the thoughtful harmless lad. After explaining the law about fire arms in the city, the Mayor laid his hand kindly on the brown, not over clean head of the lad, and looking him keenly in the eye, said:

"Your hearing is set for Thursday, two weeks. If I should go your security, and obtain permission for you to go home this afternoon and stay until then, would you give me your word of honor to return promptly on the appointed day, and give yourself up for trial?"

"You jes' trust me and see!" said the boy, with artless eagerness.

"I will trust you," the visitor said. He went out and, offering his bond for the return of the prisoner, sent him off joyfully.

"You will never hear of that fellow again!" some said. But the Mayor smiled confidently:

"Wait and see!" He was always more ready to believe in the good than the bad side of a fellow-being.

As for Sam, he had his own story to tell when he reached home somewhat late that afternoon.

"Well, yer dun ben ter Asheville. Yer better steer clear of it hereafter. I can't afford to lose yer!" his father commented vaguely.

"If they clare me I will," Sam replied stoutly.

"You are right, sonny!" his mother said, though tears were in her eyes, which he had never seen moisten before.

The day of the trial found Sam trudging bravely down the road toward Asheville. When he felt his courage failing, he would say to himself, "He trusted me, so I must trust him. I'll bet he'll be my friend all through."

And there stood the Mayor, looking a wee bit anxiously up the road whence the lad had vanished.

When he clasped his hand at last, he turned to the offiler ready to start in search of him and said briefly, "Here is the mountain lad, sir."

The Mayor's kindness did not stop there. He had Sam come down and go to school for a while each winter, lent him books which he could read aloud to his father and mother at night, and set him to work to hunt up scholars for a mountain Sabbath school.

Onward.

AN AFRICAN DANIEL

By Rev. W. H. Sheppard, F. R. G. S.

Long before the "Good News" was taken beyond the seas to the land of Dark Ofrica, the people spent their lives in dread and fear of some terrible thing happening to them. They never believed that any one died a natural death; some one had always bewitched them, and the person suspected of causing the death was compelled to drink a cup of poison to prove his innocense. If he died, he was guilty; if he lived, he was innocent. If crops and houses were destroyed by thunderstorms, some one had

African Fighting Knives.

called out the "evil spirits" and some one had to die for it. Life was anything but happy, and to add to the sorrows of the people, the country was governed by the Belgian soldiers who were cruel and hard-hearted, and had no care for the poor ignorant natives.

Of all of the tribes, the Baluba is the most superstitious. Katembua, a young Baluba native, was a bugler for the Belgian army and went with the soldiers when they went to fight. Katembua was also a chief of one of the Baluba villages, a man of power among his own people. During one of his raids with the army, Katembua visited the Presbyterian Mission at Luebo, and followed the people to the church, and heard the wonderful story of a loving God who had sent His Son to seek and to save the poor lost sorrowing souls of the Africans. This was almost beyond Katembua's belief, and when he had returned to his own village, he sent messengers back to Luebo and to the missionaries there, to send them a man to teach and preach to his people about the Christian's God who loved them so that He gave His Son for them. An evangelist was sent and a school opened, and young and old, men and women, boys and girls all went daily to church and listened to the Gospel story told by the Evangelist and his wife. Just think how tired big people and little people in America get when they have to go to church for an hour or two on Sundays. They do not appreciate the wonderful gife of God's Son, do they? Well, Katembua and his people joined the training class and the more he learned about the Christian religion, the more anxious he was to become a Christian; and when the missionary thought that he was ready, they took him into the church and a happy man was he.

Katembua had learned a number of Gospel Hymns and in the evening, as he sat out on his little veranda, he would play them on his bugle so that his people might hear. And when they heard, the people would say, "Listen! Listen! Katembua is blowing his trumpet for his new God."

Then Katembua wearied of the Belgian army. He was a Christian soldier and he longed to give up pillage and killing, and to teach his people the arts of peace. But the Belgians were angry. They told him that he had a sunstroke, which meant that he was crazy. They made complaint against him, and then disgraced him by sending him to Lusambo, the Government's headquarters, a ten days' journey, to be tried and persecuted by the state officers. This was hard for a proud chief to bear—to be sent off as a prisoner. He was kept for a long time and the officers threatened him with terrible punishment if he did not give up his religion. But Katembua, with proud spirit and strong heart, answered all their threats with this: "You can kill my body, but you can't hurt my soul." And for all

their persecutions, he never recanted, nor wavered in his new faith.

At length his mssionary friends heard of his trouble, and sent letters to him from far away Luebo, telling him to stand steadfast for Christ, and encouraged him and told him not to despair. Then they sent letters to the state officials, written in French, letting them know that if anything happened to Kaiembua, that the world should hear of their cruelty and their injustice. After a long time the Belgians allowed Katembua to return to his home and to his own people. What a great time of rejoicing it was and his people gave him a royal welcome, and Katembua felt repaid for all of the trials that he had passed through for Christ's sake.

So he built a new place of worship and many members were added to it. Then Katembua longed to learn more about the Bible and be able to teach the people more; so he made the long journey to Luebo, 150 miles on foot, braving all the dangers of forest and plain, to study with the missionaries there. They gave him much instruction and advice and soon he was a well prepared evangelist and returned to his people to devote his life to work for the Master. And what a blessing has been poured out upon Katembua's work. His community is the best evangelized in all of the great Kassai Valley, and Katembua continues to blow his bugle; but he no longer blows for a savage army, but he blows for recruits for God's army. —*Courtesy of Onward.*

JACK CLIMBER—TOURIST.

WELL, Juniors, I will have to tell you about Jack's trip to the Charlotte and Dallas Conventions. Oh, but he did have the time of his life! I wish you could have been along to see it.

You know Jack has been sticking very close to one spot on the pole at

Jack wonders how it would look fluttering at the top of the pole.

Richmond for the past year. Why, he has gotten (let me whisper it) quite bowlegged, and the lad has really suffered for a change. So when he was called down to go to the Laymen's Convention at Charlotte, he slid down like a fireman coming from the loft when the alarm sounds.

Jack had not been long on the road before he decided that a Pullman car rides better than a flag pole. He said it "was much easier to stick on." I also wish you could have seen him eating big thick apple pie in the dining car. It was a sight! I said "Jack, be careful,or you'll never climb again" He postponed a big bite long enough to reply: "I think I can go to 50,000 on *this* pie. (Confidentially, Juniors—there was ice cream on top of it—and the waiter was irreverent enough to call it "Billy Sundae.")

At Charlotte, Jack saw more people gathered together than he ever saw at one time before. There must have been 4,000 to 5,000 folks in the Convention hall—mostly men—from all parts of the country, gathered to hear and think about foreign missions. Jack was wonderfully impressed at this, and the great addresses interested him intensely. He was surprised to find everybody seemed to recognize him. They just walked up to him and called him "Jack" and slapped him on the back like they had known him all their lives. This was more especially so at Dallas He had never in his life been west of the Mississippi River, but these Texas and Arkansas and Missouri and Oklahoma and Louisiana people took hold of him and inquired about his flag pole

before he ever had a chance to tell them who he was.

He got two hundred and sixty new subscriptions on that trip, and much encouragement besides.

Jack spent the Sunday between Charlotte and Dallas at Jackson, Miss. On arrival at Jackson Saturday night, eight people were lined up on the depot platform, each wearing a bold streamer across the breast, bearing the words: WELCOME, JACK. The Salvation Army band just happened to be thundering away at the depot corner as the train pulled in, which lent considerable uncontracted-for-eclat to the occasion. It is needless to say Jack enjoyed his Jackson welcome.

At Birmingham, Ala., where the return stop-over Sunday was spent, he appeared in uniform and flag before the Missionary Society of the First Church, in a "Missionary Survey Cantata," which had been arranged for his special benefit by the leaders of that progressive auxiliary.

Jack's trip across the country almost assumed the proportions of a triumphal march; perhaps it would have been so, had his flag smelled of a 50,000 elevation, instead of 26,000.

Many people at the Conventions told him that they were going back home to help him climb and he would hear from them when he got back on the pole at Richmond.

"Will you help me put it up there, Juniors?"

Now he's back, after traveling 2,800 miles and penetrating eight states, strung out in a row, and he has started his climb again. Already he is beginning to hear from some of those who promised to get subscriptions, and he feels more hopeful of reaching the top of his pole and planting the circulation pennant at 50,000 than ever before.

EIGHTEEN HIDDEN MISSIONARIES.

Africa Mission.

1. The goldsmith, upsetting the metal wash, burned his hands very severely.

2. The Congo missionaries have no fear in going among the natives. Great results may be expected from Luebo's cotton crop; and the Lusambo mission is very smart in the use of the wireless.

3. The rising ground was copped (get your dictionary out if you don't know what that word means) by a thick growth of trees. As we climbed the hill, houses came into view. All entered the main road, for underbrush, like a besieging army, opposed our progress. Wild smilax waved its branches to greet us. In the distance stretched fields of alfalfa; irrigating canals are not needed in this fertile land.

4. An old colored man, Chester Merrimac, keeps this farm, and though a negro, Chester's knowledge of agri-

culture is extensive. When we reached the up-to-date barn, old darkies craned their wooly heads to see us. The leader of the set, Zerubbabel by name, extended his hand, his welcome the very warmest; even sour and weary visages cheered at the sight of this faithful laborer. When we inquired into the state of his crops, the old man responded, "Dey am perty 'couragin', thanky marster."

(Answers next issue.)

ANSWERS TO HIDDEN MISSIONARIES IN MARCH NUMBER.

1. Mr. Ross—1905. Linares.
2. Mr. Morrow—1909. Montemorelos.
3. Miss Lee. Victoria.
4. Shelby—1902. Tula.

A STORY ENTITLED "WHAT A TIME!"

(There are hidden in this story 44 names of missionaries—shown in the missionary list in the back of this magazine. A subscription to THE MISSIONARY SURVEY will be awarded to the first girl or boy under 17 years of age, east of the Mississippi River sending in a correct list of the names showing stations of the missionaries. A similar reward on similar conditions will be applied to west of the River. Remember, the list must show names of the missionaries and their stations.)

ONE day not long ago, we heard a loud noise in the street. Wondering what was going on, we rushed out and found a strange procession was passing. In the lead were men blowing reed whistles. Following these were floats, some drawn by bulls, others carried on the shoulders of men wearing shields and helmets. On these floats were displayed all sorts of stuffed birds, and live mocking birds, canary, martin, and hawk in small cages, which a Frenchman sold at an exhorbitant price. On other floats were actors dressed in gorgeous silks, and ringing bells. In the midst of the procession came gaily decorated chairs in which sat fair women wearing lacy-white dresses. While we were looking at them, a small boy leading a cow and calf, fell in a well several feet deep, finally a big man with arm strong enough, pulled him out, and he prest on bravely over the hills into the wilds. Soon a painter riding a donkey ran into a venable old man, with a long white beard, leading some sheep, and Maria, fearing they would be frightened. called to a man she saw near a wood bridge, across a little stream in the woods. I'm a cumming he growled savagely, as though he would lynch her. Some of the sheep wandered, and in searching for them a bright boy, whom we learned was Harrison Stewart, captured a large white crane, and was trying to feed it on rice and milk curd. It would not eat, so the boy tried to sell it to the coal man for a ful ton of coal. We don't know whether he ever sol (e)d it or not. The porter of the hall afterwards told us the baker bought it for twelve loaves of graham bread, and it was not worth that. It was now nearing a dark night, and there being so much talk of graft on all sides, Monroe suggested that we go, and if we cared to see more, come again tomorrow. I said pshaw! I've seen enough of such heathenish proceedings, and picking up a peculiar shell by the way, took it home as a souvenir of a very curious exhibit, in which forty-four missionaries are hidden.

From One of Jack's Texas Friends:

"I saw Jack's picture in the *Christian Observer* last week, and our Pastor told me he actually saw Jack at the Dallas Convention! God bless Jack."

JUNIOR HOME MISSION PROGRAM FOR APRIL.

Three Times Three in The Mountains.

THE LILY'S SERMON.

The church was filled with flowers
Of every form and hue,
They festooned the altar railing
And covered the pulpit, too;
And right in front stood a lily
With bells as white as snow,
And the lily preached a sermon;
I heard it—that's how I know.

"Children," said the Easter lily,
What you plant is what will grow.
And you cannot gather lilies
If but ugly weeds you sow.
And if you would be fair lilies
In God's garden by and by
Keep your hearts as pure and spotless
As my petals, till you die."

1 Hymn—"Joy to the World."
2 Prayer—Of thanks that Christ rose, bringing joy to the world; that we may be joy bringers in making Him known.
3 Responsive Reading—John 15:5-14.
4 Transaction of Business.
5 Hymn—"I'll Live for Him."
6 Mountain?
How?
What?
Whither?
7 Hymn—"I Think When I Read that Sweet Story."
8 Dr. Guerrant's Message.
9 Recitation—"Working for Jesus."
10 How Sam Kept His Word.
11 Hymn—"Awake, Awake, the Master now is Calling Us."
12 Three Peeps at Puncheon.
13 Prayer—For the Mountain Work of our Church; that God will give these little Highland children a place in the extension of His Kingdom; and allow us to help them in their time of need.

Notes: See No. 6 under Senior Program. On the blackboard write the interrogatives, and as the story is told of the Mountains—How situated, What our Church is attempting to do for them, and the great Promise of the work, jot the points down briefly. Make the story short.

JUNIOR FOREIGN MISSION PROGRAM FOR APRIL.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—*Africa.*

Song—Selected.
Scripture Reading—Mark 10:13-16.
Prayer—For the children of Africa.
Roll Call—Answer with the name of a missionary in Africa.
Minutes.
Business.
Song—"Jesus Bids Us Shine."
Recitation—"A Little Brown Girl's Plea.
Questions:—

1. Who were our first missionaries to Africa?
2. Are they living now?
3. How many missionaries and stations have we in Africa?
4. Name the stations.
5. What is the name of our boat, and what did it cost?
6. Is this the only boat that we have had in Africa?
7. What slave-boy became a noted Bishop of Africa?
8. Tell something about him.
9. Does God need the children of Africa?
10. What are you doing for them?

Song—"Jesus Loves the Children."
Story—A Young Hunter in Africa.
Chain of Prayer.

SUGGESTIONS:

Have a map of Africa drawn on the black-board, or better still order from the Executive Committee of Foreign Missions, for $2.50 a set of maps of all our mission fields with the stations marked; and as they are named let some member of the Band point them out on the map.

Let one of the older children find out more about Samuel Crowther and tell the story to the Band.

The Story of A Young Hunter in Africa, is a true story, by Dr. Sheppard. Let us pray that he may be used more and more for God in Africa.

Let the leader appoint a few children to find out some of the queer and dreadful customs of Africa. These children may be called "The Finding Out Club," and they should report at the meeting what they have found out.

Teach the children to take part in the prayer chain, even the smallest child can take part.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets, Atlanta, Ga.

THE "WOMAN'S AUXILIARY" OF THE LOCAL CHURCH.

THE above title is frequently adopted by the federated societies in the local congregation. More and more the leaders of women's work in the local churches are being convinced of the necessity of unifying their work. Two principal factors are bringing about this conviction.

First. Intelligent Christian women are no longer content to confine their activities to one or two branches of Church work, but feel that they must intelligently engage in the whole work of the Church.

Second. The absolute need of planning the activities of the societies, so that one day of the week may be set aside as Church day, and thus time and effort be conserved.

There are many and varied plans in which this unification is accomplished. The easiest and most widely adopted plan is called the Federated Plan. This plan appeals to the many Churches which have missionary societies whose identity for many reasons they would not wish to lose.

The article on "The Federation of Women's Societies," by Rev. Wm. M. Anderson, Jr., in this number of the SURVEY, gives the reasons for and advantages of this plan. Many other plans of uniting the various activities of the women in the local church have been worked out by those churches to meet their peculiar conditions, but all, with one accord, report most excellent results.

It has not seemed best for the Auxiliary to prepare a printed Constitution for this organization, since its success depends largely upon its particular adaptation to local needs. We gladly furnish on request, however, outlines of plans which various congregations have found practical, and these may serve as suggestions which will readily enable any society to select a plan that will meet their particular need.

FEDERATION OF WOMEN'S SOCIETIES.

THE following article was prepared by Rev. Wm. M. Anderson, of Dallas, Texas, to assist the societies of a church which was considering adopting the Federation Plan.

The concerted movement throughout the Church to bring the organization of the Women's Societies under some general central control, which has been taking the form of the "Woman's Auxiliary" in many places, has precipitated the question of a general overhead organization in our own Church.

The value of some such organization of our societies is evident in itself alone, and easily established from the following reasons:

1. *Tendency of all Thorough Business to Fuller Organization.* System and organization are being applied to every business and movement, of every nature, to strengthen the usefulness of the business and make more effective the efforts of the movement. In the business world and the church world, efficiency is the aim of the day, and the common consent of all to the place of thorough organization, as the key to efficiency, places such organization to the fore, in consideration of more effective work. In all lines of church work, efforts are made to have the best form of organization, and systems proposed by various authorities, for the organization of societies of the church is but in keeping with the general movement of the church life.

2. *More Efficient Work as a Whole.* Under some sort of overhead organization, the church work of the societies as a whole can be made more efficient. The societies may be doing very fine work as individual entities, but it is reasonable to declare that their power will be strengthened by a united effort together, and their effectiveness increased by co-operation.

3. *More General Information on the Whole Work of the Church.* It is evident that a Society which has a particular work before it, will be so engrossed in consideration of that work, that it will, without intending to do so, neglect to keep informed on other parts of the church work. An organization that draws all the societies into one will serve as a ballast for each society, and keep each society in touch with the whole work of the church, without deflecting the aim of each society from its main purpose.

4. *More United Effort in Any Particular Cause.* There are, from time to time, in the work of the Church, certain causes which should claim the attention of all the ladies of the Church. It is a difficult matter to have these causes presented to each society in the same way, or with the same effect. An overhead organization will obviate this difficulty, because under such a condition, such a cause may be presented to these societies as an organized whole, and so come before the attention of all the members of all the societies together.

5. *Approximate the Plan of the General Assembly.* Any plan of the General Assembly is of enough importance to claim the attention of the Church, to say the least. The General Assembly has approved a united organization for the Women's Societies, and the adoption of whatever form of organization seems best suited to a particular Church is to that extent an adoption of the plan of the General Assembly.

FORM.

The Auxiliary form of organization is a federation of the Womens' Societies. Such an organization is an overhead body, and not in any sense a separate body.

It's Nature. The Federation is composed of all the members of the different Societies, their membership in the societies making them members of the Federation. No members are received into the Federation as such, but only into the societies, each society retaining its own organization and form. But each member received into the societies or any one of the societies is by that action a member of the Federation as well.

Officers. The officers of the Federation are elected from the membership of the Federation, without regard to any connection with individual societies, and are elected by the Federation itself. A president, vice president, and secretary would be sufficient, unless some plan is adopted to have the money of the societies come through the treasury of the Federation, in which case a treasurer should

The Girls' Mission Band of Tinkling Spring Church. This is the Banner Band of Lexington Presbyterial. The leaders are indicated as follows: No. 1, President; No. 2, Secretary; No. 3, Treasurer. Miss Elsie Moffatt (No. 2), is the Presbyterial Secretary of Young Peoples' Work.

be added to the above mentioned officers.

Advisory Board. An Advisory Board, consisting of the presidents of each society should be created, to act with the officers of the Federation as an Executive Committee of the Federation, discharging the usual functions of an Executive Committee.

Meetings. Meetings should be held as agreeable—once in each two months or once in each quarter. Such meetings should be made matters of importance and interest, and urged upon the members of each society, to insure a full attendance of the entire membership of the Federation.

Program. A program might consist of an address by some one of distinction, of particular interest, as, for instance, a returned missionary, or worker in some special branch of Church work, or minister on some special topic, etc., etc., at the discretion of a Committee on Program.

Business. At each meeting the main business would consist in hearing a report from each society as to its activeities, in order that the work of the whole church, as far as it is in the hands of the ladies may be presented to the entire membership of the societies.

Miscellaneous. As to constitution, rules, etc., which would settle all details of organization, such should be left until after the organization of the Federation, and then be committed to properly appointed and authorized committees.

A MISSIONARY CENTER PIECE.

EMMA ROBERTS.

The Woman's Auxiliary in Terms of Crochet.

With strong thread chain 15 stitches. Form ring called The Council.

In each stitch make a scallop of from four to eleven stitches (double stitches), average number seven. Make five picots on each scallop. These scallops are called the Synodicals.

On each of these scallops make larger scallops, of from twenty to fifty triple stitches, average thirty-five. Make five picots on each of these larger scallops. These scallops are called the Presbyterials.

In each stitch of these scallops make a chain of from twenty to two hundred stitches, making five picots on each chain. Loop these chains one or more times until they make a fringe which is as even as possible. These fringes are the local societies.

The women of the church constitute the strong and beautiful thread from which this mat is made, and the superintendent's office is the skillful needle which industriously weaves in and out among the stitches, tightening a thread here, loosening one there and watching carefully to pick up any dropped stitches that might render the work less valuable.

The whole is a useful piece of work, warranted to keep in good serviceable condition, as long as no stitches are dropped or broken. It is fast color and can be used in many ways.

LITTLE MISS SILVER QUARTER CHANGES HER NAME.

MRS. E. D. BROWN.

(Miss Quarter Speaks to a Member of a Woman's Society).

YES, I know very well that I'm small and pale-faced and that I'm generally considered one of the weaker and poorer members of my family. It's true that at home I'm not able to serve one meal, that in the Woman's Club I'm not in good standing because I can't afford to pay my dues, that I did not shine in the Easter parade because I could not pay for even the tip end of one feather on such a hat as my cousin, Miss Greenbacks, bought for that occasion, and it's also true that even in the Woman's Missionary Society, my sister, Dollar, is made much more prominent than myself. But of late years I have been given a new office and if you will listen while I tell you a part of what I did last year, I think you will decide that I can do some things that are worth doing when I am allowed to do as I like.

Last spring in Kansas City, Christion women representing fourteen Southern States met in a Woman's Council. With earnest prayers for guidance they conferred together and made plans for promoting the missionary work of the women of the Southern Presbyterian Church. There Dr. Chester and Dr. Smith, Dr. Morris and Dr. McMillan, Dr. Sweets and Mr. Magill gave their advice as to how the women could best assist the extension work of the church.

Strengthened and prepared for their work as Presidents of Synodicals, these women returned to their homes. This meeting was possible because I paid the traveling expenses of the Synodical Presidents.

Last year there were fifteen meetings of Synodicals in as many Southern States. At these meetings groups comprising in all eighty-three Presbyterial Presidents, heard the plans and advice of the Woman's Council and conferred together as to the best way to apply these suggestions to their special field. The Synodical Secretaries of the Assembly's causes were also aided and informed as to their duties and opportunities. I paid the expenses of every one of these meetings.

All through the year the Presbyterial Secretaries of the Assembly's Causes received helpful inspiring letters from the Synodical Secretaries. I paid the postage bills.

At a meeting of your Presbyterial Executive Committee I heard the president say, "I could not have undertaken the duties of this office if I had not attended the meeting of the Synodical last summer." I peeped over the edge of the treasurer's bag and heard and don't you know I was glad I had paid that little president's traveling expenses to that Synodical meeting?

I need not tell you about the meeting of your own Presbyterial, for I saw you there. I know, too, how you came home filled with zeal, and how you persuaded your society president to appoint secretaries of the Assembly's Causes. I have heard that you yourself have done fine work as Secretary of Home Missions and that you have received great help from the letters of the Presbyterial Secretary of your cause. You see I know these things because I put the stamps on every one of those Presbyterial letters.

You remember that at the same Presbyterial meeting there were several missionaries. As that young missionary voiced her thrilling plea for helpers, for trained nurses to help in bringing the gospel of healing to poor sin-sick souls, did you notice the young delegate next to you start and tremble? Faith and love in that young heart leaped forth to meet the call, and now she has offered her life for the heathen. The message reached the young life because of poor little me!

In the Woman's Society of Ruralville the president held me in her fingers as she said, "The women of this society realize, I know, some of the benefits of our Presbyterial organization, for many of you have been sent as delegates to Presbyterial meetings, but you can hardly know what a help the Snyodical organization has been to me as your president. The letters of its officers keep me in touch with the problems of our own Synod as well as the work of our church and with the needs of our great field at home and abroad."

And I smiled to myself as I thought, "Dear lady, you would not have received one of those letters if it hadn't been for me."

I'm afraid you will think me boastful but really time fails me to tell of the Presbyterial Visitors that I sent out and of the new societies organized by them of the literature distributed and of the weak societies helped.

Do you wonder how I've been able to accomplish so much? Let me whisper in your ear—I've changed my name.

Madam members of the Woman's Society, the next time you see me smiling at you from the corner of your purse, please remember that I'm no longer plain little Silver Quarter, but that my name is—Presbyterial Contingent Fee.

Loray, N. C.

TRY THIS PLAN!

The following is suggested by an article in the February number of "The Missionary Review of the World" in Miss Belle Brain's department of "Best Methods."

Divide your society into circles of from five to ten or more members, appointing a captain of each circle. Decide upon a definite system of credits to be applied to the work of the circles somewhat as follows—

	Credits,
A new member secured for the Society	5
A meeting of the Circle	2
Each member present at meeting of society	1
New subscription to Missionary Survey	2
Renewal to Missionary Survey	1
Each quarter's dues paid promptly	1

Each captain must keep careful record of the work of her circle and at the end of the year when all reports are in, the circle that makes the best record will be entertained by the defeated circles. When this plan is enthusiastically adopted and persistently pushed surprising advance will result.

"JUST AMONG OURSELVES."

THIS is April first, and New Year's Day in the church year, the time for new plans and resolutions. In many societies new officers will assure direction and careful study of conditions will be necessary to best work.

Did you accomplish all you hoped for last year?

What was the weak point in your report?

What can you do to strengthen the work for this year?

Are you developing the Prayer life of your society?

Are you broadening their vision of the great need of the world for Christ's love?

Have you carefully planned programs already mapped out for the year?

The Auxiliary has many helps ready for these new officers.

The Year Book of Programs for 1915 is ready. These Programs are prepared by Miss Emma Roberts, Mission Study leader, and are most excellent. They include all the causes of the church, with especial emphasis on Home and Foreign Missions. Blank spaces are left for the place of meeting and name of leader—and many practical suggestions are included. Material for carrying out each Program will be forwarded on request to the leader for that month at price indicated.

These Year Books will be furnished at 5c each, and every member of the society should have one.

For those societies which desire especial Home or Foreign Mission Programs we have seven very excellent programs for each of these Causes, as well as attractive Junior Programs for both Home and Foreign Missions.

A most interesting set of Programs for a society of girls in the teen age has been prepared by Mrs. J. G. Trimble at 2c each.

The Bible Studies on Prayer Life by Mrs. Askew are unexcelled and the leaflet of general suggestion on the "Devotional of the Society" should be

read by every missionary woman. Two cents each.

Have you seen the new Literature Catalogue of the Auxiliary? We have listed here more than one thousand leaflets and helps which have been carefully selected from the literature of all the churches of the United States and deal with every country and every phase of missionary work. Sent free on request.

If the names of your new officers were not sent to your Presbyterial Secretary with your Annual report, be sure to send them to us at once, else you will not be on our mailing list.

The women who held the eleven o'clock prayer meeting in the corner of the Auditorium at Montreat on August 17th to 21st will be glad to know that their offering amounted to $75.00, which was given to Dr. Chester to use as his judgment dictated. This amount being just sufficient to support a theological student one session in Brazil, Dr. Chester decided to give it to Dr. G. E. Henderlite to be so used in his field. All those who "offered willingly" will be glad to know this, and it is hoped that each one will follow the gift with earnest prayer for God's blessing on this student in his work for the Master.

Richmond, Va. C. L. CAMPBELL.

One of our local officers has become anxious about our reaching the Standard of Excellence. So as we meet weekly she has invited us to meet with her the fourth Monday in each month, on the condition that each regular member would bring a visitor or an associate member. The result for the first week was a double attendance and one new member. Of course there were refreshments and a social hour. Watch and see if we don't get on the Roll of Honor! *Brownwood, Texas.*

P. S. And it wasn't the pastor's wife either!

The Societies of Government Street Church, Mobile, federated their work in February and elected Mrs. D. B. Cobbs as president with a most efficient corps of assistants. The pastor, Rev. H. W. DuBose outlined the Constitution, and bright hopes for greater efficiency are indulged in by the various societies in the Federation.

Under the consecrated and efficient direction of Mrs. H. N. Street, the Young People's Society of Lonoke, Ark., is doing most excellent and practical social work. I take the liberty of quoting from a recent letter not written for publication:—

"The call came for some literature for one of the State farms, so we sent a very nice box of books—25 volumes—there for Christmas, but feeling that we were neglecting a work nearer home we decided to hold services in the jail every Sunday afternoon. The Social Service Committee of the Society asked permission of the warden, which was granted. We found only negroes there, but we went anyway. We have songs and prayers, and I teach a lesson and have verses memorized. We are now able to tell the plan of salvation with our memory verses—and it is really a helpful scene to see well dressed young men and women kneeling on the prison floor, with the prisoners, and prayers coming from first one and another. Many have seemed touched and moved and say they want to live better lives. One negro when I asked if he was a Christian said, 'I'm goin' to told you the truth, Mrs. Street. I ain't no Christian, but I sho is quit some of the sins since you-all been comin' up here teachin' us." This is all there is to it— but we expect to continue it."

Here is an item for some of us who are "so busy."

On one of my trips to a lumber town I was guest in the home of a woman who was such an inspiration to me that I must tell you who are too busy to help with our Master's work, about her life. Tho' poor and mother of six children she finds time not only to attend church and prayer meeting, but always leads Christian Endeavor Society on Missionary evenings, had a well prepared talk the Sabbath I was in her church—is really the most active, earnest Christian in the town. She told me that her husband had never been paid over forty dollars per month, yet she sends $2.00 every month to help support a friend, who is a missionary in South Africa. Besides doing all her house work, including the laundry and sewing, she makes time to sew for missionary boxes, taking dresses that are "out of style" and cutting them over for small girls—cutting down trousers for small boys,

At the last moment before this issue goes to press, the returns of seven days following "Survey Week," show a total of 2,856 subscriptions, as compared with 918 on the corresponding seven days of last year. Both totals include renewals. Indications are that Jack will advance his position on the pole 1,500 subscriptions in the May issue, which would put him at 27,500, the highest figure yet reached. This is a most gratifying gain thus far. However, we do not consider all the results of the special campaign are in yet. A number of churches, which for one reason or another did not put on "Survey Week" are preparing to make a campaign in April to get the *Missionary Survey* in every home. The Honor Roll is swelling. The church that is wide-awake on missions will not remain off of it long.

crocheting little neckties, etc., in spare moments." Annie Shadden.

Of the 3,600 enrolled delegates at the Laymen's Convention at Charlotte, an encouraging number were women representing local missionary societies.

Notwithstanding the kind offer of Mr. Rowland to arrange one special meeting for the delegates, we thought the ladies would prefer attending the regular sessions.

After arriving in Charlotte, however, so many expressed a wish to meet the lady missionaries and society delegates, that a meeting was hurriedly arranged for at the close of the afternoon session on Wednesday. Although adequate announcement was necessarily limited by lack of time, the large auditorium of the First Presbyterian Church was completely filled, and people stood in the rear of the room throughout the service. Seven of our missionary sisters working at home, as well as abroad, brought us delightful messages of the work. We are truly proud of our representatives!

Our returned missionary from Africa, Rev. W. H. Sheppard, has written a series of six most interesting little booklets on Africa. These will be furnished by the Auxiliary at 5c each.

Mrs. P. H. Eager writes that she still has some copies of "Keep My Money" for sale. Those who read "That Little Pongee Gown" will recall the noble work accomplished for Miss Annie Dowd's school by the sale of that work Mrs. Eager hopes to do as good work through "Keep My Money" for Miss Anderson, a Baptist missionary in Canton, China. Send $1.05 for a beautifully illustrated copy, to Mrs. Eager, Clinton, Miss.

If any one doubts the efficiency of A Standard of Excellence, let her read the following from the pen of Mrs. J. G. Snedecor, Tuscaloosa:—

"I want to tell you especially about our young ladies. They have 30 members, have enthusiastic meetings, and are planning to be one of the Banner Societies of Tuscaloosa Presbyterial. When they found that the "Standard of Excellence" required Mission Study Classes they set about it in a very different way; they divided into four neighborhood groups with a chairman for each group. They meet once a week and are studying "The Child in the Midst." They have invited the other society to meet with them, and have had some pleasant rivalry about Group attendance; there having been ten and twelve in two of the groups, and six to eight in the other two. The lessons have proved most helpful and inspiring. They take turn in leading, so all are having fine training.

For four or five years I have tried to have Mission Study Classes, and felt that an attendance of six to eight was good, so you can see how marvellous this seems to me.

The "Standard of Excellence," "Class A," and organization generally, take on new meaning to me, if with youth and enthusiasm it can accomplish so much.

Each society has programs prepared for the year, each Cause is studied with its Secretary as leader, and the Young Ladies are contributing according to the Assembly's Plan. The Questions in the Survey are used in each meeting. I hope that more of our young people will see the possibilities in this broad field of Mission Study.

Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE
6-8 North Sixth Street, Richmond, Va.

AN AWAKENING.

LONG asleep, with ears dull to the call to stretch out the hand and help a poor and needy race at the back door, Richmond Presbyterians are rousing to their responsibility and are responding in a way that gives promise of applying the necessary remedy to heal an open sore.

In the picture below are grouped sixty-eight men and women who have volunteered for service in the Seventeenth Street Colored Mission. Thirty of those are Union Theological Seminary Students, and of course cannot be counted in for Summer work, but they form, during the Seminary session, a most valuable working force—a "flying squadron" for extra campaign work through Fall and Winter and Spring. Richmond young people comprise the larger part of this group.

This is an offering of Life. If anybody doubts the sacrifice entailed by work on Sunday afternoons and during the week in this Mission, let them try a similar work in their own community.

Mr. Murray M. Grey, the leader of it all, is peculiarly fitted for his task. He is a vigorous, earnest, plain-speaking young man, with heart afire for the redemption of the Negro from the slavery of sin and wretchedness; he is not afraid to "roll up his sleeves" and

The splendid band of Volunteer Workers for 17th Street Colored Mission, Richmond, Va.

penetrate the lowest hovel in the vilest section of the city—and above all, is consecrated to the service of his Master. Coupled with these, he has initiative of unusual quality. His program is one continuous surprise, not only to pupils, but to the workers associated with him.

A noble band of workers have rallied to his call. Grey is the kind of a leader who, if living in the time of Saul of Gibeah, would have hacked up a dozen oxen if necessary to make the rallying cry effective. But his associates appear to have caught the spirit of their leader; they have seen the need, and like the Master, looked with compassion on the hungry multitude.

Yesterday (Sunday, March 21), over 400 Negroes were gathered in the old shack used at present for the Mission House. The attendance has grown so large it was necessary to tear out the rostrum used for speakers and place seats to within a few feet of the superintendent, who has discarded even his crude Bible stand for room, and mounts upon a chair to lead the exercises.

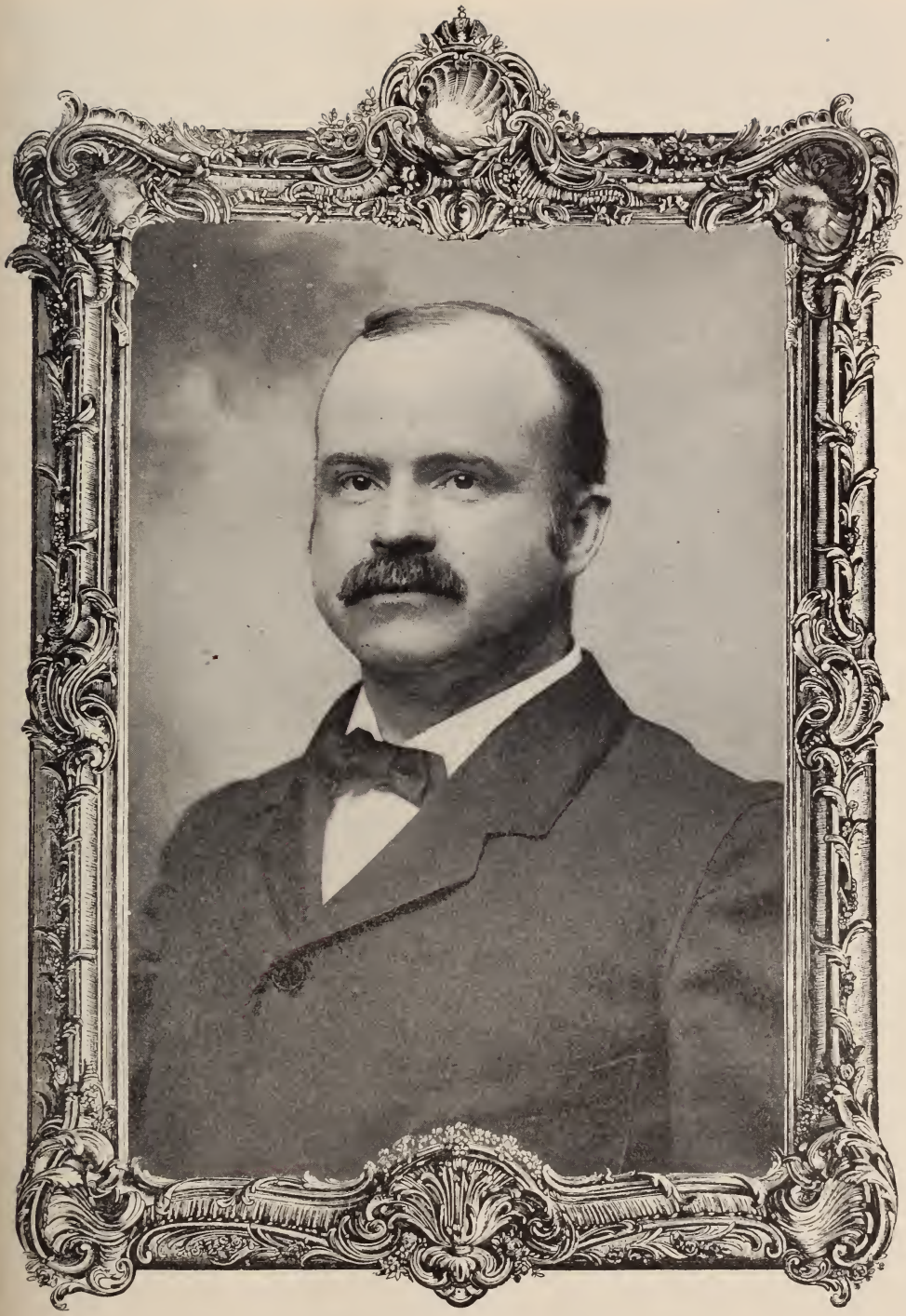
Of course such a condition cannot continue. Facilities for a work of such promise must be provided. A lot has been purchased nearby, and plans have been drawn for a large and commodious Mission house, with an adequate auditorium and class rooms; including also equipment for some industrial and social work. Richmond Presbyterians are going to pay for this equipment. It will take an offering of money commensurate with the offer of Life—and commensurate with the great need to lift a community by the power of the Gospel, out of moral, social and spiritual destitution and wretchedness, up into clean and spiritually wholesome citizenship. That perhaps sounds somewhat Utopian, and may seem a far-set goal, but to people who believe in God's Word, God's Promises and God's Power, it is not at all impossible, though the process may be slow. Furthermore, the slowness of the process and the hardness of the task are but stronger reasons for making a start—a start worthy of the Call, the Need, and the thing to be accomplished.

Such work is needed in every Southern community. The Negro is our "poor man at the gate." There is no possible way for us to rid ourselves of the responsibility to teach him and to lead him up, out of his present condition into Christian citizenship. It is not enough to say he has churches and schools conducted by leaders of his own race. While in many cases this work is done by them intelligently and faithfully, in the vast majority of them it is "the blind leading the blind." Sometimes it is even worse than that: it is the vicious misleading the blind.

The more shiftless, the more unreliable, the more dishonest, the more ungrateful, the viler he seems to be, the greater is his need and the more imperative his claim upon us who hold the Light to shine it upon his path, and give him the help which a strong man can give to a dying one.

THE PASSING OF A LEADER.

Rev. Alexander Lacy Phillips, D. D., late General Superintendent of Sabbath Schools, died in Richmond, Va., March 2, 1915, in his 56th year, after a brief illness. He had been at the head of the Sabbath School Improvement and Extension Department of this Committee since its establishment thirteen years ago, and with characteristic and tireless energy had thrown all of his magnificent administrative powers and his progressive spirit and unusual initiative into the task. Great advance has been made in the efficiency of the schools throughout our church and the extension work of organizing Mission schools, as a result of his splendid ability and zeal. It will be indeed difficult to fill his place and the whole church mourns a well-nigh irreparable loss.



REV. ALEXANDER LACY PHILLIPS, D. D.
Late General Superintendent of Sabbath Schools and Sabbath School Extension Work of the Presbyterian Church in the U. S.

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville, Tenn.

MONTHLY TOPIC—AFRICA.

WE GLADLY give our editorial space this month to Dr. Diehl's admirable report of the great Laymen's Convention in Charlotte and to Mr. Armstrong's report of the Convention at Dallas.

Very little has come to hand from our African brethren during the month. A brief letter from Dr. Morrison refered to some slight anxiety on the part of the Mission lest the withdrawal of the Belgian officials might cause trouble later on. At the time his letter was written, however, most of them were still at their posts and the troubles in Europe did not seem to be a matter of any special interest to the natives in our part of the field. Our missionaries are confident that, even if all the Belgian officials should leave the country, they have now friends enough among the native chiefs to ensure their safety and their opportunity of carrying on their work undisturbed.

Conditions in Belgium have, of course, put an end to any further development of the work inaugurated by the Belgian Evangelical Church. One of their missionaries Mr. Daumery, has taken the place of Mr. Setzer of our Missions in operating the Printing Press at Luebo and will probably become a permanent member of our working force. Miss Van Leaucourt who rendered such valuable service at Mutoto at the time of Mrs. Rochester's illness and afterwards has come to London to recuperate her health, which had suffered to some extent. The Mission has sent an earnest request, which the Executive Committee has heartily approved, that as soon as her health is restored she should return and become a permanent member of the Mission.

The End of The Korean Conspiracy Case.

The Japanese Emperor has at last issued a pardon to Baron Yun Chi Ho and his five fellow prisoners who were condemned two years ago on the charge of conspiracy against the life of the Governor General, on the same evidence on which one hundred other accused Koreans were acquitted. This tardy act of justice was probably the result of the influence of the present Japanese Premier, Count Okuma who, while not a professing Christian, we believe to be one at heart, and who has long been friendly to Missions and appreciative of missionary work. It is a great pity that Japan could not have arisen to the height of magnanimity that was needed to confess her blunder in this matter at the time the blunder was made. The initial blunder was in seeking to make Korea a loyal province of the Japanese Empire by means of military government and a reign of terror. We are satisfied that in many respects the condition of Korea will be greatly ameliorated under Japanese rule, and we trust that the Japanese will from this time forward have the wisdom to pursue a policy of kindness and consideration that will ultimately win the true loyalty of Korea as a part of the Empire.

A TOURIST'S GUIDE FOR SOUTH AMERICA.

The committee on the Religious Needs of Anglo-American Communities in Foreign Seaports of the Annual Conference of Mission Boards issued last year a Tourist's Guide for Asia, which has been greatly appreciated by those traveling in the East as a means of bringing them in touch with English services at the seaports where they have visited and of acquainting them with the real character of our foreign missionary work. The Committee has now issued a similar "Guide to Missionary Institutions and Religious Services in English in the Chief Cities of Latin America." Those who contemplate traveling in Mexico, the West Indies or South America are urged to write to Dr. Robt. E. Speer, 156 Fifth Ave., New York, the Chairman of the Committee, for copies of this booklet, which will be furnished on application free of charge. It includes not only a careful statement of the Protestant missions in all these countries, but also several brief introductory chapters of general application and interest.

THE CHARLOTTE CONVENTION.

REV. CHARLES E. DIEHL, D. D.

THE Fourth General Convention of the Laymen's Missionary Movement at Charlotte, N. C., has gone down in history as another evidence that God answers prayer, and that he shames our faithless fears by giving us exceedingly beyond what we ask and expect. The largest registered attendance at any previous convention was only a little more than fifteen hundred. And then there was only one convention. There was no world war, with its consequent losses, its business depression, and its bleak and uncertain outlook for the future. This year, with its financial vicissitudes, when twin conventions were planned, which would necessarily divide the attendance, the most optimistic hardly dared to hope for as many as fifteen hundred for the Charlotte Convention, even when considering the fact that North Carolina is a Presbyterian stronghold. What, then, was the amazement when the records showed a registration of thirty-five hundred and ninety-seven at Charlotte, more than fifteen hundred of which were from states other than North Carolina. The registered attendance, therefore, not including a single local delegate, equalled the attendance of the largest previous convention.

Too much praise for the success of this Convention can scarcely be given to Mr. Charles A. Rowland and his helpers. Mr. Rowland, more than any man in our church, by the dedication of his time and money and strength and business acumen, and by his earnest prayers has given himself without stint and without salary to the task, and should receive the grateful recognition of an appreciative Church.

Too much, also, can hardly be said in praise of the people of Charlotte, who measured up to the full height of a splendid hospitality, opening their homes for the free entertainment of more than two hundred students and hundreds of other guests.

The Convention hall was decorated with maps and charts and flags and appropriate missionary mottoes, tastefully mounted and arranged by Miss Isabel Arnold, who is working in connection with our Executive Committee of Foreign Missions. Everything was in readiness when at eleven o'clock on Tuesday morning, February 16th, after singing "Come Thou Almighty King," the great audience bowed in silent prayer, followed by an audible

invocation voiced by the Chairman, Mr. Rowland.

It was an inspiring sight to behold the vast crowd of more than three thousand men, three times daily thronging that auditorium, coming as they did from the Mississippi River to the Atlantic Ocean, and from Maryland to Florida, intent upon the one thing of making the gospel of Christ known to the ends of the earth. One would think that this magnificent body of strong men, seemingly united by this holy purpose, willing to spend at least thirty-five thousand dollars for the privilege of being instructed in the work of the Lord and inspired to do it, could, if they were truly consecrated and determined, not only attend to the wiping out of the deficit in our Foreign Mission treasury, but could accomplish the whole task accepted by our Church, leaving the men of the other section of our territory, which was not there represented, to help those other denominations who are still playing at their God-given share of this work.

The program for the three days was comprehensive, and was carried out to the letter. Every speaker advertised was present, and delivered his message with earnestness and power.

It is easy for those who know nothing of the tremendous and tireless labor necessary for a successful convention of this kind, or the difficulties to be encountered, and of the thousand various things to be considered, to sit back placidly and criticise the work done by another. and there are some whose supreme function seems to be to criticise. We are not of those, though we think it not unkind or unwholesome to indulge in one or two regrets. One would wish that the present condition of our work, our financial crisis, had been presented at greater length. It was clearly presented by our Treasurer, Mr. E. F. Willis, but the situation is so grave that it would seem to have warranted more time than he had at his disposal, and that it should have been fully pressed home by more than one speaker. The other regret is that Mr. Campbell White should have made his appeal to the Convention for the support of missionaries. And this for a twofold reason. He had not properly "sensed" his audience, and there was a chill that came over the Convention as a result of this appeal, which was distinctly felt, and which had a depressing effect. And, again, for the far greater reason, that these conventions will not accomplish the greatest good, if they are to be money-raising gatherings. Even now in spite of the assurances to the contrary, many men decline or hesitate to attend because they fear that they will be called upon to give to a cause in which they now have little or no interest. But if these men can be gotten into the atmosphere of such a convention, and we keep faith with them on the assurance that they will not be asked for a contribution, many of them will be ashamed and swept out of themselves so that they can hardly wait until they get home to the treasurer of benevolences of their local church.

To one who had not attended a convention of this kind before, the deepest impression made upon him was perhaps the interest taken in foreign missions by strong, stalwart, level-headed laymen. To such an one the greatest surprise of the whole period was to find this uprising, this intense interest, this feeling of personal obligation on the part of men who are recognized as captains of industry and masters among men. This interest and activity was expected from the preachers and from some elders, but to find men like Mr. George Innes and Mr. George C. Shane, both of Philadelphia, men of affairs, who were leaving their business for this greater business, who were not ashamed to confess their earnest,

prayerful solicitude for the lost, and who were glad to testify to their sense of stewardship, not only in the matter of money, but also of life—this was a thought-arrester and an eye-opener for more than one.

To those who have attended previous conventions, one out-standing impression made by this Charlotte Convention was the clear emphasis placed over and over again on the pre-eminence of Christ. The insistence upon the fact that Jesus Christ is the only Saviour, the Saviour for all, the One, Absolute, Divine, Omnipotent, Necessary, Universal, Sovereign, Redeemer and Lord. Never was this fact more clearly put or more strongly enforced than was done by Dr. Robert E. Speer in his masterly address on "The Conditions for World Evangelization."

But to all, perhaps the deepest impression made was that of the extraordinary opportunity which confronts the Church at this time of world upheaval, and the consequent necessary appeal for sacrificial and heroic devotion in this hour of the world's great need. Dr. Mott, Dr. Speer, Mr. Ellis, and Mr. Campbell White, all, at different times and from various points of view, drove home the conviction and urged the appeal. Dr. Mott drew a vivid picture of the conditions in Europe, which he characterized as "rivers of pain." He described Europe as stretched upon a bleeding cross, and quoted Ambassador Page as saying that "there is not a selfish man in Europe today." With rare skill Mr. White contrasted the huge army in the present European war with the very small army engaged in the greater war against ignorance and sin on the far-flung line of heathendom; the number of the killed in the present conflict with the number who had died without Christ in the past six months since the war began; the amount of money spent daily in the one with the sums spent yearly on the other. One-fourth of the money already spent in the European War would adequately finance the entire work for the evangelization of the whole world.

America's unique position in world affairs, her world-wide responsibility in view of the inability of other nations to assist in the work at this time, was convincingly portrayed, and the appeal was made with a force that cannot be evaded. Dr. Speer electrified his audience with the following declaration: "If not another cotton boll should ever grow upon a Southern field, if not a dollar of income should ever be derived from any investment of ours, I charge you that our missionary obligation would not be lightened by a feather's weight."

The results of this Convention cannot be measured by any human gauge. Eternity alone will reveal the quickening of spiritual life, the response made to the world's call, the quiet resolves and purposes, and the forces for good thus set in motion. Already there is evidence from the eighty or more students from Union Theological Seminary, from the forty students from the Southwestern Presbyterian University, and from other young men who attended, that some of them have heard the Christ-call, and in His strength have arisen, not only to love and trust Him with deeper intensity, but to follow Him into the regions beyond the sea.

From Mrs. J. Edmunds Brown, Oxford, Miss.

I am sending you five additional subscribers to the *Survey* which with the 55 sent last week, puts our church of 300 members on the Honor Roll.

This canvass has been a real pleasure, for the *Survey* is simply splendid!

THE DALLAS CONVENTION.

VIEWED from any angle, the Dallas wing of the Laymen's Fourth Convention meeting, February 23-25, was a great success. The number of delegates registered was 1,015. This was an attendance achievement quite equal to the Charlotte meeting, when the territory and its Presbyterian population, from which the delegates were drawn, are considered.

A notable feature was the profound interest manifested throughout by the delegates—every meeting was a full one. They came early and stayed to the end; there was very little leaving before a session closed—though sitting three days from 9:30 a. m., until 10 p.m. with two hour intervals for lunch and dinner, was no small tax on those western men, used to an active business life.

As an example of this earnestness, at the close of the Wednesday morning session, after Mexico, Brazil, Africa and Korea had been brought graphically before the convention by able speakers, and Mr. Silliman, a layman of Palestine, Tex., had told of his visit to our mission fields in the Orient, followed by Mr. W. E. Doughty, with his profoundly impressive talk on Intercession, the Chairman announced that after the closing prayer, if any of the men would like to come down to the speaker's stand to discuss the matter of forming prayer circles of intercession during the convention, opportunity would be given. After the benediction it was soon apparent that more men wanted to stay than could crowd about the platform, so the convention practically sat down again, and remained long enough to definitely plan a policy of united and group prayers. This is significant of the spirit of the Dallas meeting, and doubtless explains better than anything else its power.

With a few changes the Dallas meeting was favored by the same speakers as those who delivered addresses at Charlotte.

The moving pictures of our mission fields, secured by Mr. Rowland while in the Orient last summer, were greatly enjoyed and were instructive to a high degree.

That part of the closing night session following the address of Dr. Egbert W. Smith and Mr. Campbell White was yielded to the men on the floor, who wanted to give expression to their feelings. All over the big auditorium of the Dallas First Church, men rose to re-consecrate their lives to the Master, or to announce an enlarged missionary policy in their programs for the future.

The local Committee at Dallas, having charge of the convention arrangements, announced on the closing night that its nine members had determined to assume the full support of a missionary at $1,200 per annum and to make it a permanent investment, meeting regularly themselves, hereafter for prayer and study, with special reference to their own representative on the field.

A layman from Weatherford, Tex., said, "I came here weak on foreign missions; I go away strong on foreign missions and I expect to attend the next convention when it is held."

The Dallas First Church session held a called meeting Thursday afternoon to receive on confession, a young lawyer, converted through the influence of the convention.

Clifton, Texas says: "The Church here has felt mightily the influence of the Convention. Last night one of the men covenanted to give his only boy to the gospel ministry, and another joined our Tithing Roll.

These are just a few of the varied results of the Dallas Convention. They could be multiplied many times if space permitted.

A MESSAGE FROM MOTTE MARTIN.

FROM DR. CUYLER'S exceedingly helpful little book, "God's Light On Dark Clouds," we quote the following: "In the Black Forest of Germany, a baron built a castle with two lofty towers. From one tower to the other he stretched several wires and when the wind began to blow the wires began to play like an Aeolian harp. As the wind rose into a fierce gale, the old baron sat in his castle and heard the mighty hurricane—harp playing grandly over the battlements. So while the weather is calm and the skies clear, a great many of the emotions of a 'Christian's' heart are silent. But when God sends a hurricane of terrible trial you will hear strains of submission and faith and even of sublime confidence and holy exultation."

Mr. and Mrs. Crane, since their baby's death have, as usual, worked untiringly and without a break. The day after the funeral they taught their classes in school and with cheerful resignation (not stoicism), are carrying more than their end of the burden. They are wonderful Christians and I am glad of the privilege of being on the same globe with them.

"The cry of man's anguish went up to God;
'Lord take away pain—
The shadow that darkens the world Thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord take away pain from the world Thou hast made,
That it love Thee the more!'

Then answered the Lord to the cry of His world:
'Shall I take away pain,
And with it the power of the soul to endure
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto Mine,
The Christ on His cross?'"

NOTES FROM EAST BRAZIL.

MRS. KATE B. COWAN.

WHEN the Mission invited me to Lavras last May to assist in the work in "Carlotta Kemper College," it was understood to be a temporary arrangement; as I was needed there, I remained until the close of the school session in November. Ever since I removed from Alto Jequitiba there has been an urgent call for me to go to Piumhy, an important town in the field of Rev. Paschoal Pitts. The Mission has consented to my going and I am preparing to move the last of this month.

The Presbytery meets there the 31st and it is a convenient time for me to make the trip, although it is in the rainy season. We have nearly two days by boat down the Rio Grande, and 25 to 30 miles horseback. Trunks, etc., will go by ox-cart. I am eager to be settled and at work in a new town, but it requires no little courage to begin anew a life among strangers. We have there an organized church and the work is very encouraging. A letter from Rev. Paschoal yesterday tells of 10 professions of faith the 6th, and five more ready. There is no evangelical school there and the women of our church it seems are nearly all uneducated. Rev. Paschoal thinks there is a great work for me to do. I ask the Committee's earnest prayers to accompany me that I may be used greatly in the Master's service.

LETTER FROM REV. L. A. DeYAMPERT.

IT IS with pleasure I write you a word of greeting and trust you are quite well again. We are all well and moving on as usual in our work.

Our steamer, Lapsley, has just returned from the pool, but cannot get

A local Sub-Chief, of the Bakuba tribe, Africa.

quite up to Luebo yet, as the water is so low.

The course was open to within a few miles of here, so Mr. and Mrs. Scott and Dr. Morrison, who were on board could come up by canoe.

Since our last mail we have been saddened by the death of little Frances Crane, the dear little sunny-faced and merry baby of Mr. and Mrs. Crane, here at Luebo.

She had such a happy, smiling face and seemed so healthy and hearty, but was taken with a fatal illness, that lasted only a few days, and then she "fell asleep" in spite of all the medical aid that could be rendered.

The perfect resignation and calmness which was manifested by the bereaved parents was very commendable indeed and is a great lesson to the natives as well as a comfort to the missionaries.

We regret that Mrs. Setzer, who has been sick over two months now, will have to return home with her husband.

They had entered the work so full of courage and good cheer, but must give it up so soon and return home on account of Mrs. Setzer's illness. We hope the Doctor en route will soon be here at Luebo.

The work at the out stations moves on well.

We are hoping to come home next spring, as the Mission has given us a furlough, and we hope all will work out well and the terrible war be over.

The Lord continues to bless us in giving our daily needs and prospering our work.

Next month Miss Fearing and my wife will have been here twenty years, with but one furlough, as they came here November, 1894, you remember.

Luebo, Congo Belge.

OUR MISSION WORK AT CHINKIANG.

By Rev. J. W. Paxton.

THERE are three convincing reasons why our Church should fully maintain, and if possible, enlarge our work at Chinkiang.

The first of these is its strategic importance.

The time has been when missions desiring to open stations in China, were well content to enter any place that was possible, following, so to speak, the line of least resistance. Those days have now passed. The policy of every

Left to right—Rev. and Mrs. Donald W. Richardson, Donald and Irene Richardson, Rev. and Mrs. Jno. W. Paxton, Virginia Paxton, Rev. and Mrs. A. Sydenstricker, Rev. and Mrs. J. C. Crenshaw, John and Anna Crenshaw, of Chinkiang, China.

missionary society now is to select certain centers, according to a definite ideal, there to carry on work with a clear purpose in view, considering local conditions as well as plans for carrying on the propaganda in the adjacent territory.

Chinkiang is clearly a strategic center. Look at the map. The great highway east and west, the broad Yangtse River, one of the greatest navigable rivers in the world, flows past Chinkiang. The amount of freight and passenger traffic, both local as well as world-wide, that is borne to and fro on this river is almost beyond calculation.

Then intersecting the river at this point is that wonderful feat of Chinese middle-age engineering, the Grand Canal, built by the Mongol emperor, Kublai Khan, in the 13th century. This canal has been from those ancient times the great highway of traffic north and south, reaching from Hangchow to Tientsin, a distance of about 650 miles. It is always alive with boat traffic.

Again, when China's renaissance began, and railways were being constructed, among the first and best we find the Shanghai-Nanking Railway. After

leaving Shanghai going northwest, the place where the traveler first touches the river is at Chinkiang. By means of this railway we shall have direct and fast communication with all the trunk lines now being proposed for China.

The second reason for our Church strengthening our work here is *the enormous population in this center and surrounding district.* The city of Chinkiang has over three hundred thousand inhabitants. It is likewise growing in its native population very rapidly. Some parts of the city are very congested, and the suburbs are being extended back over the surrounding hills. But such a crowded population in a Chinese city is not unusual, our real argument is found in the thickly settled districts in the country all around us which pertains to Chinkiang as a center. A careful estimate puts the population in this general field of work at about one and three-quarter million; and the number of those for whom our Church is solely responsible, and for whom we, your representatives, at this station are working, is at a conservative estimate, about one million souls.

The third reason why we should thoroughly strengthen and equip our work at Chinkiang is that *the greater portion of this enormous work is being deliberately left to us by all the missions laboring in this part of China.*

With one exception, and that applies to another society which is not strongly equipped nor well manned, ours is the only mission, 1st—Attempting a thorough and widespread evangelization of this great field, 2nd—Carrying on any advanced educational work for boys, 3rd—Proposing to establish any medical work for men.

As to who your workers are at Chinkiang, and what we are doing, we may give you the following general outline of our personnel, and our organized work:

Dr. and Mrs. Sydenstricker are the veterans at the station. They have been in mission work in China for thirty-four busy and fruitful years. They are both still giving full time to a widespread evangelistic work in Chinkiang, but especially in the districts lying south of the city. In this broad field, filled with small cities, towns and hamlets, they go to and fro visiting their many out-stations, chapels and groups of Christians and enquirers. In addition, Dr. Sydenstricker finds time to do a considerable amount of literary work.

Mr. and Mrs. Paxton are giving their best efforts to a combination of evangelistic, educational and literary work. Their evangelistic work centers principally in the city, where is situated their central church. But their work is now being extended to several districts lying north of the river, where there appears to be a real call for the gospel message.

Their educational work consists of a number of day-schools for boys and girls in the city, with others soon to be opened at out-stations in the country. A feature of these schools is that two of the more practically self-supporting institutions, one of which is a high school for young men of the upper class, which seems to have a promising future.

Mr. and Mrs. Richardson have charge of the Chinkiang Presbyterian High School. This is a boarding school for boys. It is our principal educational establishment in this part of our mission. From this school we hope to get our best preachers, teachers and Christian workers of every kind. The importance of this institution can scarcely be overstated. Mr. and Mrs. Richardson are both splendidly qualified for this work. They have associated with them an excellent corps of Chinese teachers. *The capacity of the school is fifty.* The number of *boys already in the school, over sixty.* The number of applicants for next year, judging by the past, will be between *twenty and thirty attractive boys.* Problem for the Church at home: *What shall we do with the applicants?* It is scarcely necessary to suggest the point. We need the new school build-

The Faculty of Chinkiang Boys' High School, and their children.

ing which has long since been on our Preferential List.

Mr. and Mrs. Crenshaw, while the youngest members of our station are yet among the most active and successful. They have got an excellent start in the language, and are now in full mission work, principally evangelistic. The portion of our large field assigned to them is the district east of the city, generally lying along the south side of the river. Mr. Crenshaw is able to visit most of his field on horse-back. This work appears to have a great deal of

Chinkiang Girls' Day School and Kindergarten. Miss Chu (teacher) and Mrs. Paxton.

promise for the future. Interest is being manifested at many places. Few buildings are being rented as preaching places. This, at the present appears unnecessary, as Mr. Crenshaw has been successful in getting the use of tea shops as preaching places. In addition to this work in the country, Mr. Crenshaw has opened a new center in a long neglected part of the city. Although work has been carried on at this place only a matter of a few weeks, yet over forty people have given in their names as being desirous of studying Christianity. A class has been formed, and is now regularly instructed.

The needs of Chinkiang Station are perhaps more than we have space to present. We select the two most important:

1. *The additional school building for the Boys' School. Not* to give this will be a most expensive act.

2. *The Hospital, with doctor and nurse.* If all our Christian physicians could really see the terrible suffering that these poor people have to endure, and which could so readily be helped by them, surely there would be no lack of volunteers for this work.

MISSIONARY HEADQUARTERS IN NEW YORK.

WM. T. ELLIS.

So quietly that this is the first publication of the news, there has been established in New York city a general headquarters for the world-wide work of the North American churches, the Rockefeller Foundation having given $25,000 for the arrangement and furnishing of the entire nineteenth floor of the Madison avenue building for this purpose. The foundation also has pledged $50,000 a year for five years for maintenance, conditional upon the churches raising $20,000 a year additional, and at the end of five years this sum is to be decreased $5,000 a year, until the work is wholly supported by the churches themselves

Even among the officials concerned, some doubts were expressed of the wisdom of tying up the whole organization of united American Protestanism with the Rockefeller Foundation. But the matter is now an accomplished fact. Whether the body shall become incorporated or not remains for consideration during the present year.

Incidentally, the staggering potentialities of this generation which has grown up during twenty-one years as quietly as a tree, impress one who looks into the facts. It is called the allied foreign mission board of North America, and its executive body is known as the committee of reference and council. Up until the present year it has been largely an annual conference, although its personnel has been the official representatives of the denominations. Now it has appointed a permanent committee on conference with the home missions council, and these two bodies have come to be in reality all that the Federal Council of the Churches of Christ in America was expected to be. It really acts for all the churches, in great, common Christian tasks.

Imagine a body capable of surveying and organizing and correlating the entire medical work of the whole non-Christian world! And of standardizing the training and equipment of all missionaries! And of building up a common and concerted scheme of education for hundreds of millions of young men and women in Asia and Africa. And of creating a literary propaganda designed to change the thinking and the character of more than half the people on earth! No less ambitious than this are the schemes of the allied mission boards of North America.

PREVENTING COLLAPSE OF RELIGION.

The difficult and delicate tasks which this body of Americans undertake is seen from the simple statement that they alone can prevent a complete collapse and severance of those international religious and moral relations which have subsisted for generations, but have been imperiled by this war.

A tragedy of the first order would be the sundering of all the ties that bind Europe's moral and religious leadership in co-operation. Only America could save the situation. An eminent representative of the allied mission boards has been in Europe for months, visiting all the belligerent nations, upon this delicate and difficult mission. The success of his labors of conciliation and co-operation is now reported. Despite the war, the religious leaders of Europe still trust one another and are prepared to work together.

In the present staggering world emer-

gency, the whole elaborate organization of Christian missions by continental European organizations was threatened with extinction. The American missionary bodies are undertaking to carry these on until the close of the war, or longer, if need be, an international service commensurate in its way with the relief of the Belgians.

'BIG BUSINESS' OF RELIGION.

This body, which was in session last week in Garden City, L. I., represents the "big business" of religion. Its receipts of the year before were more than $16,500,000 from the churches of the United States and Canada and nearly $4,000,000 from the native Christians who in foreign lands have been won out of heathendom.

These boards here jointly represented number 235. They employed last year 9805 foreign missionaries and 50,671 native assistants. To tell of the variety of work, evangelistic, educational, medical and industrial, done by this globe girdling organization would take columns of space.

Because of the official character of these boards, representing literally all the Protestant evangelical churches of the land, it is possible to operate through a small, select conference. Thus, at Garden City, the other day there were only 233 delegates present. Yet they acted upon a great array of subjects of first importance.

WORD FROM THE FIRING LINE.

Representatives of the conference brought personal messages from recent investigations in Europe and Asia. The character of the company is indicated by the statement that most of those present had a personal knowledge of Asia, as residents or travelers. Everywhere, it was said, the depths of religious feelings have been stirred. The thousands of converts made by George Sherwood Eddy in China, the evangelistic stir in this country, as represented by the Billy Sunday meetings in Philadelphia, and the fact that the German Student Federation has sent a devotional brochure to 50,000 students in the trenches, were all cited as evidence of the one general spirit of a return to Christ.

GRACIOUS REVIVAL AT THE ELIZABETH BLAKE HOSPITAL.

MRS. J. R. WILKINSON.

WHEN the dry and thirsty land is in need of rain, it is not the mist nor sprinkle that gives refreshment, neither the downpour that washes away the rich soil and exposes the tender roots to sun and wind; but the steady rain.

For years we have been preparing the new ground here at the Hospital. Old stumps of opposition have been uprooted, earthmounds full of rocks of superstition have been leveled and sifted, stagnant pools of cold criticism have been filled in and the place made ready for a real harvest. Years of infinite patience and toil and faith were required for this, but the reward has been worth the labor.

Who could look on the congregation gathered in the church here on January 3d and not feel this? It was communion Sunday and the church was so full that the classrooms were pressed into service. Six members were received on profession of faith in Christ and three by letter. Besides this there was a long list of twenty or more inquirers. The service was beautiful. A choir of twelve girls led the general music and also sang "More Like the Master" as an anthem. Before the morning service the regular Sunday school was held and one hundred and twenty-five were present. Our church roll is now one hundred and three at the Hospital and fifty at the outstation making 153 in all. This has also been a record year in the Girls' school, the total enrollment being 72. In the Hospital there are times when it is not so full and times when there is not a vacant bed. In all, 1,027 in-patients were treated, besides numbers of out calls. Time alone will tell the effect of the Gospel upon these people. I was at a big union service one New Year and just after the communion one of my friends brought a stranger up to speak to me. "You don't know me," she said, "but I know you. I used to see you at

the Hospital when I was there sick. I also heard the Gospel there for the first time and it took such a hold on me that when I went home I sought the nearest church, which was Methodist. I began to study and kept on until now I am a church member. I communed today for the first time."

Again, while at Chapel prayers I noticed one of the patients who seemed more zealous than the others about the service. She was so prompt and earnest. Then I noticed one day her seat was vacant; but the Bible woman kept praying that "Mrs. Wong would be raised up from her desperate illness."

I went to her room to see her and she seemed very ill. All power of speech was gone. In distress I went to the doctor and enquired what was the matter. "She has been here for some time," he said. "She is from a nice, well-to-do family. She came as a nervous patient but her mind has been restored and she was convalescing. During this period she has become very much interested in her salvation and is an earnest believer. Now she is ill and there is no hope for her recovery, but God was good to permit her to be restored long enough to learn of her savior and consecrate her life to Him before this sudden illness came."

As I looked on that placid face a great feeling of responsibility came over me. Are we teaching as we ought; are we praying as we ought? Yet these cases encourage us to go on sowing and watering, leaving the results to the Lord of the Harvest *Soochow, China.*

THE MERCIFUL AND PITIFUL HOSPITAL AT TSING KIANG PU

MRS. JAMES B. WOODS.

AFTER twenty years of working and waiting, at last our hopes and dreams have been realized, and we have a good Hospital building here in Tsing Kiang Pu.

Front door of Hospital on the day of dedicatory service.

The new building was completed in the summer of 1914, after nearly a year of struggling with contractors, masons, carpenters, painters, etc., etc.

It is built along modern lines, of brick with corrugated iron roof. The central part is three stories, with two-story wings, one for men and one for women. It has eighty beds, including isolation wards for men and women, and an emergency ward. It will accommodate thirty-five women and forty-five men. The grounds are spacious and ample, and with sunshine and fresh air, convalescence is much more rapid than in our former buildings.

The people are much attracted and come in increasing numbers despite the fact of famine conditions surrounding us, and that many find it impossible to pay even the 1½ cent for their ticket of admission to the daily dispensary or the 5 cents a day that is charged in-patients for their food.

Early in October we had the formal

Dr. and Mrs. J. B. Woods and Hospital Staff.

opening, to which invitations were issued to the magistrates and some four to five hundred of the leading gentry in the city, and surrounding country.

We put ourselves in the hands of our Chinese friends for the three days, and let them make the arrangements, program of entertainment, etc. They took the greatest pleasure in making the entire occasion a great success. The Dispensary chapels, which seat about three hundred, were gay with the scrolls, banners, flags, etc., that had been presented on our moving into our new quarters.

On Tuesday we had a religious service—a dedication of the new building to the glory of God. The chapels were crowded with the Christians and their friends. Dr. Woods and Dr. Loh, his Chinese assistant, made short addresses, and Mr. Kang, the Hospital evangelist, spoke of the supreme object of the Hospital—bringing sick souls to the Great Physician.

On Wednesday the guests were only admitted by ticket. The magistrate, leading gentry and representatives of the high officials were present and many speeches were made expressing the appreciation of all classes in the community of the good that had been done by the medical work here, and congratulations and good wishes on our improved plant, and better facilities for larger more efficient work in the future. Tea, Coffee and light refreshments were served, and the guests were given an opportunity to go over the entire building and see everything for themselves. The iron beds attracted as much attention as the instrument cases and operating table. But the microscope and sterilizer excited more interest than anything else, unless it was the "lift," and some of the gentlemen were considered almost recklessly brave when they consented to make the trip from one floor to the other.

On Thursday we had a Ladies Day, and about seven hundred women and children swarmed all over the building from attic to cellar. I wish you could have seen their excitement over the extended view they got from the third story windows. They had never been so high up nor seen so far in all their lives, and the way the little-foot ladies who had never had occasion to

"Great Multitudes Came to be Healed." Patients at T-K-P. Hospital, brought on beds, wheelbarrows, donkeys, etc.

Front gate of Hospital on opening day.

climb a stair case before, had to sit down and slide down the steps as they did not dare try to walk down.

Then when we had given the community an opportunity to satisfy their curiosity we closed the doors to sightseers and got down to work. Soon the men's wards were full and the women's side more than half full. The daily clinic in the dispensary runs from 150 to 200 in an afternoon.

Dr. Woods has two Chinese doctors who have been trained in mission schools, who are a great help in taking the routine work, but the responsibility of it all is still on him. I give what time I can from house keeping and teaching my own children to being all he has to depend on as matron and nurse.

We have a comfortable chapel in the hospital and it is pretty well filled every morning at hospital prayers. The foreign and native evangelists take turns preaching and teaching the crowds that gather in the dispensary chapel waiting their turn to go in to see the doctor.

Bible classes are being formed and special efforts made to instruct the in-patients. Gospels, tracts and Scripture leaflets have a large distribution. A reading room for the in-patients with religious and secular periodicals is to be opened soon. With a large plant and better facilities for work, with more intimate and pleasant relations with the people, the outlook is brighter than ever before. We ask that you will join us in this work by your prayers in our behalf and for God's blessing on all who may come to this hospital.

OUR HANGCHOW FIELD.

Rev. A. D. Rice.

I HAVE just finished the fall round of Communion services. These services with examinations for baptism were held at six different points. Sixty-two were examined and fifteen were admitted to the church. At five of these places only Chinese evangelists are at work with an occasional visit from me.

At one place three men were exam-

A family where Mrs. Rice and her helpers are teaching one of the daughters.

ined and admitted to the church whose history may be interesting to you. Seven years ago famine relief work was done near their village. They bought Bibles and began to study. There was no one to direct them so they began at the beginning and went straight through. About two years ago I established an out station ten miles away from their home village. The helper heard of them and went to see them. He found them extremely well up on the old testament, but when questioned about the new, they replied "We haven't gotten to that yet.' We put them to studying it and this year when examined, I found them well up on all the Bible. Especially was this true of one old man about sixty years of age. He could even talk of the Minor Prophets with interest. These men have been having services for a year or so in the house of one of the local gentry whose son was one of those baptized. They have the material on hand to build a small chapel and are only waiting to get the money to pay for the work. One of these men is teaching school in his own house and I noticed that among the school books were a number of Bibles.

At another place an old man seventy-

Two of the Christian women who help Mrs. Rice, teaching. More than a hundred girls are receiving Christian training from Mrs. Rice and her helpers.

eight years old was baptized. His son was the first one baptized at that place. Now two years later his father and his wife were both baptized. That looks good to me to see the family all coming into the church. I would like to say that they have no employees in the church.

There is one great defect in our work that we are attempting to remedy now. At the home station where the foreign ladies are to work and to direct the work among the women, the women enquirers and members of the church are greater than the men, but at the out-stations where there are only men workers there are no women enquirers scarcely and only, in all this field three local women who have become members of the church. We are now sending a trained Bible woman and a local Christian woman from out-station to out-station and they are getting a number of women to come to church at each place. We hope this will eventually enable us to raise up Christian women at each out-station who can be trained either by us or sent to a Bible school for training. We refuse to use either men or women who are only Christians and have had no special training for evangelistic work. We have one woman in school now and one who graduated last year. We have four or five who have had and are still getting in a weekly class, training for their work. We have two men in the Bible school at Nanking now and hope to send two more next year.

We are planning to start a boarding school on a small scale next year and in connection with it a Normal with one year's course. We hope to get Christian men from the home station and all the out-stations who have been teachers under the old regime but have not had any training in the Western branches. We hope to give them enough in one year to enable them to take charge of the primary schools in the out-stations. We do not know yet whether it will materialize or not, but we hope it will.

This will give you some idea of what we have done and what we are planning to do in the near future. This is not half of what we hope to do, nor is it half of what we have plans for either.

The great thing we need just now is wisdom to direct.

Haichow.

JOTTINGS FROM HAICHOW

MRS. A. D. RICE.

OUR work on the mission field is many sided. My latest effort is to try to get the Gospel into the village which is to be the home of one of our Christian girls when she is married.

Engagements in China are, as perhaps you know, contracted in early youth or even in babyhood.

This young girl was engaged many years ago, before she or any of the family had ever heard the Gospel. She is now in our mission school at Tsing Kiang Pu and her aunt and adopted mother is one of our most earnest and efficient helpers.

We have started a teaching work in that village about four miles distant, and have a number who are interested and are studying well, among them the young prospective husband himself.

One other incident I would like to tell if there is room for it: In one home where we have been teaching for two or three years is an old paralytic grandmother who, in all these years, has never taken the least notice of me. Recently as I was explaining some passages in Mark to the girls, I noticed the old lady looking furtively at me and listening. Of course, I made the remarks pertinent to her. When I started to go she called to me and said. "Sit down and tell me how to get to heaven." My heart gave a bound of joy and I told the "Old, old Story as to a Little

Child." I left her repeating over and over, "Jesus, forgive my sins and take me to Heaven." I have been there a number of times since and she is still repeating these same words, but the poor old soul is afraid to die. On my last visit she asked if she could not go to Heaven without dying? She said over and over, "I'm afraid to die." So we added another petition that her fear of death might be removed. Will those of you who are looking for the coming of His Kingdom ask that she may be one to enter into His glorious rest, free from all fear.

Haichow.

THE ELLEN LAVINE GRAHAM HOSPITAL, HAICHOW,

DR. L. S. MORGAN.

THE Haichow Ellen Lavine Graham Hospital fills a need that has been increasingly felt since long before the missionaries came to Haichow. Nearly ten years ago, Mr. A. D. Rice, made the first attempts to open Haichow as a mission station. He encountered strenuous opposition from the beginning on the part of the local gentry, who were successful for a number of years in frustrating every effort Mr. Rice made to rent or buy a place in Haichow for mission purposes.

Finally a Chinese gentleman who is noted for his independent ways of thought and action, offered to rent his own home (he was to move to another place near by) to Mr. Rice. One of the points he made at that time and emphasized more than once, later on, was the establishment of a hospital and dispensary at Haichow.

Mr. Rice rented this place and lived in it for one year. He was then sent to Hsuchowfu for a year and Mr. J. W. Vinson and Dr. L. S. Morgan and families came to Haichow. From the very first there were constantly growing demands on the doctors, even though at that time, there was no place for a dispensary or hospital and no medicines had arrived.

Mr. Hsiang, more than once, came to us and asked that we open the medical work saying that Mr. Rice had said,

A corner in the Medicine Room of the Ellen Lavine Graham Hospital, Haichow.

The Ellen Lavine Graham Hospital, Haichow. A corner of the Women's Outclinic room. Patients seated, Dispensary Assistants standing.

when the Hsiang place was rented to him, that medical work would be established when the doctor got to Haichow.

A place was finally gotten, Chinese rooms with straw and Chinese tile roofs, mud and brick walls and mud and brick paved floors.

There was a medicine room nine by ten feet and a clinic room nine by fifteen feet. Several rooms were reserved for wards. Two or three planks laid on a couple of wooden benches were the beds. The operating table consisted of a single wide plank laid on two high benches. All the other furniture was to match.

Residence of Dr. L. S. Morgan and Dr. Ruth B. Morgan, Haichow.

When the need for this hospital was made known to Mr. and Mrs. C. E. Graham, of Greensville, S. C., they provided the funds to build the new hospital. The Executive Committee for foreign Missions had appropriated $5,000 but had not been able to supply the money. To the $5,000 that Mr. and Mrs. Graham gave was added $400, given by the Enoree Presbytery Women's Union which was used to partly pay for the land.

To omit many interesting details which would fill too much space, the simple statement that the Ellen Lavine Graham Hospital at Haichow, China, is finished and in use, is the fact, to which must be added a brief description to be compared with the description above given of the old makeshift for a hospital.

Opening on the street is a wide, inviting gateway. On one side of the entrance is a marble tablet five feet high by two feet wide, set in the wall, on which is cut in English, the words, "The Ellen Lavine Graham Hospital, 1914." Opposite this is another similar tablet on which is cut the name of the Hospital in Chinese "The Right-

A donkey chair, in which patients ride long distances to get to the Ellen Lavine Graham Hospital, Haichow.

EOUSNESS HOSPITAL." To this will be added later on, in Chinese, the story of how the hospital came to be built, by whom and in the memory of the lovely, talented girl whom God took for reasons known to Himself.

On either side of the gate inside the large doors, are the doors to the gateman's room and the Head Hospital Nurse (a bright young Chinese man with some training).

Inside the courtyard facing the street gate is the "Minnie McKinnon Bookroom," built with $50 from the Tuscaloosa Presbyterial Women's Union in memory of Mrs. Minnie McKinnon, formerly president of the Union.

Having entered the gate, two courtyards may be seen, the one to the right for men only and the one to the left for women. Opening onto these courtyards are the waiting rooms and guest rooms. Those on the men's side are for men and those on the women's side for the women, of course.

Between these courtyards is the outclinic building, one story, forty-two by thirty-three feet. This building contains large clinic rooms, one for men and one for women, private examining rooms, men's and women's a large medicine room, a dark room for eye, ear, nose and throat work and last but not least, a well lighted room devoted to microscopical work.

A hundred feet to the rear of the outclinic building is the main hospital building, eighty feet long by twenty wide.

The second floor contains six private rooms, three for men and three for women, two dressing rooms, one for men and one for women. In the center opening to both sides is a large well lighted operating room and opening into this is a sterilizing room.

Back of the main building is a very large courtyard. In one corner of this

The In-patient Building—Ellen Lavine Hospital.

is the hospital kitchen, where Chinese food is cooked which is sent to the patients in the main building.

For the present we feel much relieved and delighted to have at our disposal such a plant as Mr. and Mrs. Graham have provided and we take this opportunity to publicly thank them both for their generosity. Also we wish to thank the Women's Unions of Enoree and Tuscaloosa Presbyteries for their contributions.

The best thanks, however, and the true reward of the givers, does not come from us missionaries, but from those who, coming to us in distress of body or mind, find themselves restored to health and strength through the right use of the instruments that you givers have placed in the missionaries' hands.

The greatest reward, though, is not even the curing of physical ills but the opening of hearts and minds to the truth and love as we know it through Jesus Christ. To put the matter specifically, there is no agency, in the missionaries' hands or not in their hands, that exerts a more powerful influence in leading the people of Haichow and the districts near here to Christ, than "THE ELLEN LAVINE GRAHAM HOSPITAL."

THE EVOLUTION.

MRS. H. W. WHITE.

OLD Mr. "Hunchback" Chen, the oil peddler, whose photo accompanies this, was one of the first men to show an interest in the Gospel at Yencheng. As he made his route with his oil-tin, he dropped in at a temple where our helpers were working at the time, and from that on he has been a regular attendant at church and a student of the Bible. He was received into the church in due time, and later became a bookseller and itinerant preacher.

Chen Tsung San, alias "The Hunchback," first baptized Christian of Yencheng.

His wife, however, was quite indifferent, if not unfriendly. When we called on her we found her too busy to put down her work or to listen to us and she would not go to church.

Summer before last when her little baby was ill, she finally had Dr. Malcolm treat it, but it was too late, and one day when Mrs. Malcolm and I were in the house it died.

When we returned after our summer vacation and went to see her again there was a change. If a book was produced she presently put down her work, looked on and gradually got it into her own hands and tried to read a few characters. Later she began to drop in at the woman's meeting, near her home, but would not go to church. Next she sent her little girl to Mrs. Hancock's school, but would not hear of unbinding the child's feet. The leaven still

worked, however, and this fall she began to attend church. Moreover, they took their two boys out of another school and put them in Mr. Hancock's school. Then I suggested that she attend prayer-meeting too, and so that was added.

Next I heard that she is unbinding the little girl's feet, and yesterday she proudly told me that the child could walk to school and back without pain.

Now, she not only comes to my meetings, but helps to go round and gather in the neighbors. She is studying the Bible regularly and often speaks up voluntarily and adds a word of testimony, or explanation, or exhortation, in my meeting. And the boys have asked to be permitted to come in to our evening prayers.

Will you not pray that the entire family may truly come to Christ and become real workers for Him?

Yencheng.

Yen Tsi Luh and son, first man baptized at Funing.

THE HANGCHOW JUBILEE.

By J. Mercer Blain.

THE most prominent and unique event of recent interest in church circles was the celebration of the Jubilee of the establishment of Protestant missions in Hangchow. Just fifty years ago (November, 1864), Mr. Moule, afterward Bishop of Mid-China, of the Church Missionary Society, came from Ningpo to Hangchow with a Chinese evangelist and took up his residence here in a remodeled Chinese house, which was his home for forty-seven years and is still owned by the mission. The American Presbyterians (North), the China Inland Mission and the American Presbyterians (South) all followed within three years and the American Baptists (North) later on, joined the force.

The celebration was in the hands of a committee consisting of two Chinese and one foreign representative of each church, the meeting being held in Dr. Main's (C. M. S.) big "Peace Hall." The first gathering was on the afternoon of December 24th. An elaborate program of speaking, reminiscence, prayer and praise was heartily carried out. Brief but intensely interesting outlines of the history of the different churches were read. On Christmas Day in the afternoon an immense crowd, which taxed the capacity of the hall, gathered for the second meeting. The program consisted of music, both instrumental and vocal. The Presbyterian College Boys' quartet and the singing of the children both in Chinese and English were features of the afternoon. This was followed by a demonstration in costume of the way in which Christmas is observed in different countries. As a grand finale we had an excellent selection of moving pictures.

Country School and Chapel, Hangchow Field, China.

Saturday night was also devoted to moving pictures, for which the thanks of the community are due to the enterprise of Dr. Main. Among the most interesting were scenes from Hangchow and vicinity, the one of the Hangchow Bore especially drawing the enthusiastic applause of everybody, as this is one of the real wonders of these parts.

The climax of the celebration was reached on Sunday afternoon, when the hall was again filled to overflowing. Rev. J. C. Garritt, D. D., formerly of the missionary force in Hangchow, now President of the Nanking School of Theology, thrilled all with his magnificent address. He of course pleased his audience when he quoted one of the famous sayings of Confucius: "At fifty I knew the decrees of heaven." The speaker was at his best and the address, full of Scripture, earnest exhortation, eloquent and appealing, laid upon the present generation the will of God,—the responsibility of transmitting to others what they had inherited from these early pioneers and all the blessings they had received from these first fifty years of the Gospel in Hangchow. The audience was stirred to the very depths and their feelings found expression in the soul-stirring words of an old and now feeble Chinese pastor as in the closing prayer, with tearful eyes and tearful voice, he plead with God for mercy because of neglected opportunities and for grace to meet present responsibilities.

Our Southern Presbyterian Mission has the honor of having the oldest missionary in point of service in Hangchow, Mrs. Mary H. Stuart, and it was a small recognition of her services that she, by special invitation, occupied a seat on the platform. Although Mrs. Stuart has passed her fortieth anniversary of her arrival in China, her bow still "abides in strength," and she still does full work.

Fifty years! What it has meant! At that time there was not a Christian among all that vast multitude of 800,000 souls in this great city. Neither was there the light of the Gospel in one of the homes of the millions of people in all the surrounding country. What hath God wrought in this half century! Chapels and churches, some of them self-supporting, in every part of the city and immediate suburbs, in cities and towns all along the river, the railway, the canals, in every direc-

Woman's Training Class, Hangchow country field. Mrs. Stuart and Miss Mathews.

tion from this provincial capital, and hundreds of Christian homes in the rural districts. One has only to look at the splendid hospital with its excellent equipment, its medical school and various departments, to see to what extent the work has grown in the C. M. S. since the lone English clergyman came with his Chinese associate, and this is but one phase of their great work. Mr. Hudson Taylor himself came here in the early days of the China Inland Mission and their work has spread over an immense territory. See the splendid buildings that crown one of the most picturesque sites on the winding Tsien Dang river and you see an achievement of our Presbyterian brethren (North), the Hangchow Christian College where more than two hundred students are getting the best that Christian education affords. This institution is now conducted by the two Presbyterian missions conjointly. A site has just been walled in in the old Manchu city, on which the new buildings of the Union Girls' School will soon be erected. This is an achievement of the Southern Presbyterians. It is now under the two Presbyterian and the Baptist missions, but was for years the Hangchow Girls' School, founded by our first missionaries to Hangchow. The Wayland Academy stands as a witness to what the Baptists have already accomplished. Mrs. Stuart remarked as she looked over the vast audience. "A little one has become a thousand." Eleven hundred silver-plated badges in the shape of a star, with the flags of the Chinese Republic and of the church, and lettering in both Chinese and English, giving the date of each mission's work, were purchased by the Christians. Very few members from the country districts came. The churches at present carry about three thousand five hundred names on their rolls, including all the out-stations. No one knows how many have gone to their reward in these five tens of years.

Permanent memorial plans are maturing to issue an illustrated history of the work here and also for the purchase by the Chinese of a sight for the erection of a large assembly hall to be the property of the five churches and to be used for all union gatherings. It remains to be seen whether the Chinese will be able to do this. The entire expense of the celebration, including the badges, was met by a subscription of less than seven cents in U. S. money

Graves of our departed Missionaries in a quiet spot in the country, near Hangchow, China. Rev. J. L. Stuart, D. D.; David T. Stuart, M. D.; Little Robby Stuart, Mrs. Houston, Miss Kirkland.

from each individual, Chinese and missionaries alike.

The Governor of the province sent a personal representative to one of the meetings who read a message of greeting from him, thus again giving government recognition to the church. The celebration has served to stimulate and encourage the churches, bringing them closer together and showing the real strength of the Christian community. Yet, with all that has been accomplished, the church has but barely begun the great work of Christianizing this great city and its outlying districts. Within the next fifty years the thousands of Christians ought to become millions. Make it *your* prayer that God may so order it.

Hangchow, China.

SOMETHING ABOUT HWAI-AN-FU

Josephine U. Woods.

AT THE "Big Fish Market," near the South gate of Hwai-an-fu, is the Ts'u-Yuan-Wang-Miao or "Temple of the First Prince of Ts'u," The title belongs to a son of "the August" (first Emperor of the Han Dynasty) who held office in the low lying town near the banks of the old Hwai River two hundred years before Christ, and of course his wooden image must needs be worshipped here ever since. This takes us back to our beginning, either real or imaginary. Six hundred years later (about 405 A. D.), it is narrated a mud wall was built around the place not yet called by its present name. During the closing years of the Yuan Dynasty, when the country was troubled with uprisings, alarms of soldiers and robbers, the earth wall was strengthened and repaired by the officials and thirty years later (1370) the fine brick wall was built all around the city, with four large city gates and towers, corner watch towers and turrets. Feeling now reasonably safe from destruction by menacing floods and high water, and from attacks by robber bands, the city was called Hwai-an, the "Hwai Peace"

("Fu" denotes the rank of the city and is equivalent to our familiar "ville" and "borough.") The present Hwai River is not within fifty miles of us; it empties into the Hung-tez Lake, and south of that its waters were supposedly diverted into the Grand Canal, which flows past our West Gate.

"Noted people or happenings"? responded my teacher, "Hwai has never been famous and is not mentioned in any of the Books, though we have our small celebrities." The city is full of widows' monuments and filial arches; on the Yates' street alone there are six within a ten-minutes' walk. It seems strange and illogical that, in spite of the fact these arches were erected in honor of "virtuous" people, it is very unlucky to live under their shadow. Both our property and that of Mr. Yates were made less desirable to Chinese (and suitable for selling to foreigners) because of the dilapidated monuments alongside, to some poor woman of past generations, who refused to marry again—though it is quite conceivable that her own brother should also achieve a reputation for exalted virtue and yet have half a dozen wives. East of the Magistrates' Ya-men is a memorial arch to one of our worthies of the eleventh century. His father dying when he was but three years old, from his early youth he waited upon his mother morning and evening with the utmost diligence and filial respect, obeying her every wish. Because his father's given name was "Stone," he would on no account use any utensil or instrument made of stone and if he met a stone in the road, he would by no means dare to step upon it, but would carefully walk around it. Tradition says that up to the time of the Revolution, the streets of Hwai-an-fu- have never been paved with stone, for this reason, but always brick. The cast of this youth's face and features was somewhat crooked. On attending school, his teacher said to him, "Straighten your countenance, sir." This led our virtuous one to think at once, if the face must be straight, how much more the heart? and from this time on he "would not dare to have a crooked heart." Living with his mother in great poverty, wearing "evil clothes" and eating "evil food," he was contented and studied diligently, rising year by year, till he passed his examinations with eclat at the capital, and obtained a high degree. The prize of many pieces of money he was not willing to take. On the death of his mother he built a hut at the grave-side, and would lie upon the grave all night, in snow and rain, weeping aloud until he lost his voice. From this the people of the time could not but know that his grief was sincere. And so on. Enough of the ancients.

Hwai-an boasts now three scholars of the highest academy of the land, (under the old regime) the "Forest of Pencils." But alas for them, opium smokers, every one, their families bound up in "old customs" and given over to the strange triple alliance of Confucianism, Taoism, and Buddhism; their manners are still the beautiful manners of the old school—in striking contrast to the manners of "young China," which in an attempt to be "free and equal," succeed only in being "free and easy." The children of Wang Han-lin are very ambitious for Western learning. Miss Wang has been studying English for several years and now has several hundred French words which she has learned from her younger brother, a pupil of the old French priest here. She is proud and willful, bright and quick, and rather affectionate. "Oh," she said, "my Teacher, I cried and cried when I read the words of Jesus on the cross, 'Behold, your mother,' 'Behold your son.' It was so pitiful." To her would come the other words of our Master, "Weep not for Me, but for yourselves," who have not yet put your trust in Me."

Over the South Market Bridge, just a few doors from the Yateses, lives Mr. Ku. It was said of him by a fellow townsman, "We have wealthy men and

Mr. and Mrs. Yates, at home. Hwai-an-fu.

learned men, but Mr. Ku is the one that cares most for virtue in this town." He is also wealthy and wise, conservative, simple, wearing cotton garments a ridiculous straw coolie-hat, generous and true. Yet he too, took a second wife with his eyes open, accounting it a sin against his ancestors not to provide a son and heir for the ancestor worship. The sweet second daughter died a year ago in a foreign hospital in Chinkiang, which was a bitter blow to the warm-hearted family. Mr. Ku strikes himself on the breast and says, "I am God's sinner," but he has not sought God's way of escape. Mrs. Ku has not ceased to weep one day, in her hopeless grief over her daughter. "My mouth is blunt," she cried, "my heart is straight. I have not deserved this great trouble myself. It must be that one of my ancestors has sinned, and the punishment is visited on us, which does not sound very *filially-pious*, throwing back the responsibility on a former generation. Oh, the many in Hwai-an, who are sitting in darkness and in the shadow of death and will not let the Light shine on them.

Straight up the West Gate Street, not far from our own "Gospel Hall," lives the family of Lu. Their name is, in effect, Legion. Last winter died an ardent idolator, Mrs. Eighteen Lu, and they tell me there are also Lu's to the Twenty-oddth degree. They are not, however, brothers, but brothers' sons, a great tribe of first cousins, who are numbered in the order of their birth. They do not all live within the one doorway now, but still, too many for their own health, as the grandsons and great-grandsons have also multiplied. The houses are dark and crowded and the courts damp and none too clean. Our particular friends are the Eighth and Thirteenth branches. "Young Lu," our Christian, is the son of Mr. and Mrs. Eight, and he lives in the very last three-roomed house, when he is at home over Sunday. To reach it we have to pass through the central room of every other house and several court yards. During the week he works in one of the cloth shops of the city, that hangs up the legend, "Truly no two prices." He is very unlike his father, who has been a reprobate from his youth up. Small and wizened and evil featured, Mr. Eight entertains a decided antipathy to the foreigners—or is it to the Gospel? One day we were calling, when Mrs. Eight suggested to the ever-idle Mr. Eight that he step to the corner with the pewter tea pot and buy boiling water. (What do you do without hot-water shops at home?) "Pour tea, indeed, for the *dead* foreign devils!" responded Mr. Eight, which is the last word in cursing. Another day when I was going in for my weekly class with some of the girls of the family, Mr. Eight stepped in front of the narrow doorway, folded his arms, and said, "No one is at home!" An exceedingly remarkable thing, since there

Left to right—Miss Ku, Miss Woods, Miss Wells and Miss Ku No. 2. The last named died in the summer of 1913 in a foreign hospital.

are at the least several tens of mouths inside the gate. Mrs. Eight was very much distressed about it, and to comfort me assured me she had "cursed" her husband roundly on hearing of his rudeness. She is a member of the Bible class and a regular attendant on all the services though she used to be pronouncedly of the Entychus type. Lately she has improved very much and she confided in Miss Wells that she had made it a subject of prayer, and does not feel sleepy in church any more. She has taken down the "Goddess of Mercy," the woman's deity that hangs in almost every house in the city, but in Mrs. Thirteen's home, the shelf across from the door of the guest-room still holds the inevitable candle-stick and incense burners, and a china image of the "Goddess" 8 inches high. During the heavy rains of the past summer, a beam in the roof suddenly gave way and the tiles came clattering down right over the shelf, but alas! the goddess was not smashed. Are you daily claiming the promises, "The idols shall utterly pass away" and "The earth shall be full of the knowledge of the Lord, as the waters cover the Sea?"

THEY THAT SAT IN DARKNESS.

Rev. B. C. Patterson.

COULD you, readers, go with us and see what God is working through your gifts, and how He is "bringing deliverance to captives" your heart, like ours would be overflowing with joy and we too would say, "Ye are our crown of rejoicing." Last week I finally got around to Butsi, the 25th out-station and baptized seven persons in this new field.

I visited Mr. Yeh. He is 82 years old and very decrepit. As I came in he tried to rise "Oh you have come. I was so afraid I'd go before you got here." As he put his hands in mine, he felt that we were one in Christ Jesus. "Yes," he said, I pray every day and do not feel right till my head touches the floor in reverence. As I read 'In my father's house are many mansions,' he said, "Oh, I am unworthy!" and his dim eyes looked up with joy.

The son who first learned of Christ, though he is now 58 years old, felt it improper to sit before his father, so he and the grown grandsons stood or leaned on chairs while we talked and

then at one side of the large hall we sat and examined the young men for baptism.

They are all married. I asked "Do you have daily worship"? The mother spoke up: "From these four homes in this court there is a chorus of singing and Bible reading every day!"

Friends came in. Four years ago they won Mr. Hsu, who is an earnest and aggressive man and two years ago a well-to-do neighbor. Mr. Chu was there and he avoided the subject of Christianity. Mr. Yeh said: "Have you read the Bible?" He admitted that he had seen a defaced copy of John's Gospel, but did not appreciate it. Mr. Yeh, instead of being abashed, said: "I'm sorry for you." This provoked surprise and earnest study and today he rejoices in a Savior found. And is not ashamed to own Him.

Some of his sayings are characteristic. "I don't think Mr. L. is a Christian. I have known him for several years and he has never urged me to be a Christian." "I have told my son and daughter that if they become Christians they are dear to me—if not, a stranger who is a Christian will be dear to me and they become strangers."

Another man a degree man, stands up and urges his friends to study Christianity. "I'll stake my life on it that it is all good and no wrong in it."

Could you have been with us at the communion service, where the whole chapel was filled and Christians were hunting up friends to bring them to the missionary for conversation on the things of everlasting life and for books, your heart would have burned within you and you would have thanked God and have taken courage.

Sutsien Ku, China.

FOREIGN MISSIONS IN THE SUNDAY SCHOOLS, 1915-1916

JNO. I. ARMSTRONG, EDUCATIONAL SECRETARY OF FOREIGN MISSIONS.

THE Executive Committee has decided on Japan as the subject of Children's Day Program for this year, May 27, 1915, in the Sunday-schools, and calls on the Sunday-schools to raise $25,000 during the Church Year, beginning April 1, 1915, and ending March 31, 1916.

The cost of our Japan Mission for 1915-1916 is estimated at $50,000. Of this amount about half has been provided for by definite pledges and promises, leaving $25,000 needed to support the Japan Missions for the year April 1, 1915 to March 31, 1916. This $25,000, the Committee asks the Sunday-schools to assume. In other words, the Sunday-schools are asked to support for a year the Japan Mission in so far as the support of this mission is not already provided for by pledges and promises.

Several very distinct advantages follow from this plan:

First: The eyes of the whole Sunday-school world are being turned towards Japan on account of the Convention of the World's Sunday School Association to be held in Tokio in 1916, thus every Sunday-school will be directly or indirectly interested in Japan, and no doubt representatives from a number of our Sunday-schools will go as delegates to this Convention in Tokio.

Second: The plan affords opportunity to teach the members of our Sunday-schools about missions in Japan. Material for four or five optional services will be provided so that those schools that wish, may continue throughout the year, at such times as they may find wise and convenient, the study of Japan and Japan missions. The net results should be that the whole Sunday-school constituency would become reasonably familiar with mission work in Japan, especially our own, before the end of the year.

Third: The gifts of the Sunday-

schools will be brought inside the regular work, and thus help carry that regular work. This will be a great gain. During the past year the Sunday-schools have responded nobly to the call to equip Yencheng Station, and have sent in more than $13,000 for this purpose, but all of this is special money, and cannot be used to meet the present current needs of the work. In the plan adopted, as outlined herein, the Sunday-schools will have the very definite work of supporting our Japan Missions for a year, and can feel that all the work done in Japan throughout the whole church year is being done by their own paid representatives. The share plan will be used again, only the shares will be $5.00 each, instead of $10.00, thus making it possible for a large number of small schools to take at least one share, and also for many classes and individuals to take a share. Certificates will be issued for these shares.

Fourth: A perfectly definite and very interesting object is thus provided the children for their gifts. They will be working in Japan through their representative for the whole year. There is no mission country more interesting in itself than Japan, and none more important, and this country will appeal to the children tremendously.

The plan for 1915-1916 is a part of a larger plan that will run through a number of years. The country will be changed from year to year, thus offering a splendid opportunity to educate the Sunday-schools on the foreign mission work of the world, and especially that part of the world where our church is working, and our own work there. In other words, we can go round the circle and study each of seven countries in which we are doing missionary work, and then we can begin and go around again, with plenty of new material, and also with a new generation of children in the Sunday-schools. The possibilities of the plan are unlimited, and it looks forward to building up a strong regular support of our foreign mission work by the Sunday-schools. Some day we hope the Assembly will adopt a similar plan to cover all the work of our church in one symmetrical whole, thus providing for the adequate education of the coming generations of our people in the Sunday-school. This subject will be pursued further in the May Survey.

THE LIFE STORY OF YOICHI ICHIMURA

I WAS born 34 years ago in the Alps of Japan near the Heavenly Dragon River. My home is in a beautiful location, being surrounded by beautiful mountains. Over 400 years ago my forefathers lived in the adjoining province, but being defeated once in battle, they fled to this impregnable mountain retreat, and took up farming. This occupation is still carried on by my father. Here, in their new found home, they became prominent, and were elected the head of the village, which is the highest honor.

The family was Buddhist from earliest times, but about 70 years ago, Hirata Atsutane arose and founded Shintoism. My father heard and became an earnest believer.

My mother is the daughter of a physician, and from her I and my three brothers and one sister received a very strict education. We were one of the three richest families in the village, yet were made to work even harder than the two servants which were in our home. My mother was so strict about the number of hours that we had to work that we had no time to study. Once while in the Primary I failed to be promoted. My mother often took me to the shinta shrine to worship. Here I heard constantly that children ought to obey parents, love each other, etc.

When I was 16 years old I graduated from the Higher Primary. I was very anxious at this time to go to Hiro-

Mr. and Mrs. Yoichi Ichimura.

shima and enter the Naval Academy, but my health failed and my dearest wishes were crushed. It was then that a great change took place in my life. The things that had once attracted and pleased me were gone. The old desire for material things had died, and in its place a great desire for spiritual things was born. Hoping to heal my sick body, I made pilgrimages to all the noted temples in that section. While on these pilgrimages I decided to study and give my life to spiritual things. The spring that I was 17 years old, I was initiated into the Buddhist priesthood rites. I shaved my head, put on the white and black robes, attended funerals, read the Buddhist scriptures before the idols in the temple every morning and evening. At this time I thought my mission in life was not to work with my hands, but to study, think deeply, and serve the people in a religious way.

For the sake of further study, I went to Kyoto in December of that year. My high ideal of the priesthood life was greatly shaken, when I saw the immoral, defiled lives of the young priests. Nothing was thought of drinking, smoking, and visiting immoral places. Those even in high authority were constantly quarreling, and living no better lives than the young priests. At last my hopes were shattered, and as just at that time a new sect of Buddhism arose, I went to Tokyo to study under its founder, Dr. Inouye.

Here in Tokyo I entered a Middle School in January, and by hard study I graduated in July from an irregular course. For further study of the Chinese and Japanese Classics, I entered the Oriental University. Here I also found that I could not accomplish my ideal of a spiritual life, so I was in deep dispair. While studying the Chinese Classics, I began to admire the character of Confucius. I believed that I wanted to become a great man like Confucious, and work for my country. As Confucious was a great educator, I thought that I also could do most good by being a teacher. In my 22d year I graduated from this University, and the following year I became a teacher in a Middle School near Nagoya. Here my high ideal for a teacher's life was again brought to the ground, for I found the teachers living just such lives as the Buddhist priests were. I was dreadfully disappointed. There was no congenial friend to whom I could talk freely about spiritual things. I spent all of my spare time by myself reading and studying. I studied Universal History, stood an examination, and received a government license. I enjoyed the study so much that I decided to take an examination and receive a license on Ethics.

Just at this time two Christian teachers came to the school. One was Mr. Katayama who afterwards worked at the 2nd church here in Nagoya, and the other one was Mr. Sudo. Mr. Sudo had spent some years in America, and was a most earnest Christian. With him I had many and various dis-

cussions about ethical subjects. Being invited by Mr. Katayama to attend Christian services in his house, I heard Mr. McAlpine and Mr. Matsumoto. Several times I came to Nagoya and heard about Christ at what is now our 2nd church, but what was then only a little chapel. At this chapel I met Mankichi Kato, one of Mr. McAlpine's evangelists. Hearing his story and seeing what a changed life and face he had, I was much impressed. I thought if I could become such a man even without learning how happy I should be!

During the summer of this year, I became ill; threatened with tuberculosis, so had to give up my school work and live at the seashore. During these nine months of enforced rest, I read my Bible, and prayed. I had learned to love God and wanted to be baptized. In March of the following year, I received baptism and became a member of the 2nd church.

For three years I taught in a Middle school on the southern island. During this time the pulpit was vacant and I was made an elder. I felt the great responsibility resting on me, and worked earnestly to build up the membership. It was small, but I knew if our faith was pure that God would make us successful.

I again gave up teaching and entered the Imperial University at Kyoto. Here I had many good Christian friends, and through their influence I felt that I having been a Christian for three years wanted to give Christ my life—my all. Just before graduating, I was invited to become the head teacher of the Golden Castle Girls' School. I gave up other offers and took the position feeling that God had called me here. My one great desire is to give my life to Christian education.

I think to evangelize Japan the schools must be parallel with the churches. If the education of girls is along the right lines. the woman's problem will solve itself, but if this education is neglected, this problem will become serious.

My mission in life, I feel, is to do all in my power to Christianize the education of the women, for without Christ they can never rise to their proper sphere. The education of girls in this big city of Nagoya is most difficult, but as I feel that this is my mission I gladly give my life and my time to it. I am in deep sympathy with the Golden Castle Girls' School in its object of Christianizing the education of the girls. I am sure that such work is well pleasing to our Father in heaven.

I am doubly in sympathy with the school, for my wife is a graduate. After graduating she studied and taught in Mission kindergartens for a number of years, and is at present in charge of Miss Kirtland's kindergarten.

My wife and her mother were baptized together when she was twelve years old. The three of us compose our home. Our home is different from most Japanese homes, because we are all Christians and try to live as Christians in our home.

My wife has been a great help to me in many ways. When I was married I was weak and threatened with tuberculosis, and my wife constantly nursed and cared for me. Today I am a well strong man. She has a bright, sunny disposition and has kept me cheered up. When I was studying at the University in Kyoto, she taught in a Mission kindergarten and helped me to meet my expenses. Her sphere is the home, and she does everything with the idea of making home a pleasure for all who come there. I believe that our happy home life comes from my wife being educated in a Christian school, and because we both have the same purpose to lead others to know Him who has done so much for us.

Nagoya, Japan.

From Mrs. Wm. P. Borland, Washington, D. C.

I enjoy the *Survey* very much, and feel as if the letters were from real personal friends whom I have learned to know through your pages.

PERSONALIA.

From time to time we are trying to make our readers personaly acquainted with some of their brethren in the native churches in our mission fields by publishing sketches of some of them who have attained to special usefulness in Christian work. We are publishing elsewhere in this number the story of Mr. Yoichi Ichimura sent us by Miss Charlotte Thompson of Nogoya, Japan. Accompanying the sketch is a note from Mr. Ichimura, in which he says:

"I send this story of my life hoping that it may prove afresh the power of the Lord in controlling our lives."

✣✣✣✣

The following from Prof. R. C. Morrow gives our latest news of the movements of our Missionaries in Mexico. He says:—

"We have not been able to visit our fields since the holidays, as the railroads have been out of commission about Monterey most of the time. Mr. H. L. Ross and Mr. Shelby expect to go across the country from Matamoras to Victoria with Mr. Tice of the Friends' Mission, leaving Matamoras, Monday of next week. They will visit as much of the field from Victoria as to get up into the Tula Field, if he can, as workers in that field haven't received their salaries since September. Mr. Ross and I visited the other stations in December."

Left to right—Edith and Elinor Erickson, Rebekah and Rosalie Hassell, of Takamatsu, Japan.

Rev. R. T. Coil sends the following personal notes from Chunju and Mokpo:—

"Born on Christmas Day, in Mokpo, Korea, a son to Mr. and Mrs. Talmage. This is the third son which has joined this branch of our forces,

Rev. and Mrs. Annibal e Constancia N'ora, Pastor and wife—Church of Alto Jequitiba, Brazil.

with the intent to carry on the work their parents lay down.

Mrs. Daniel of Chunju and son Frank have been ill with pneumonia, but were reported out of danger when last heard from.

The whooping cough has appeared in Soonchun, much to the annoyance of several of the children.

The nurses in Korea and the government have had a round, with the result that all nurses, native and foreign were summoned before certain appointed Japanese doctors to take an examination before license was granted them. Miss Greer reports that she stood her examination before the Japanese doctors of Kwanju, and that it was a sensible one, much to her joy, and they congratulated her on her papers, and gave her the license. Some of our doctors have received

Ladies Aid Society, Alto Jequitiba, Brazil.

their life permits to practice in Korea. Among these were Dr. Leadingham and Dr. Oh, and all of the doctors have doubtless received their permits by this time. This is a great relief to them, as they were uncertain as to the attitude of the Government to medical Missions."

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Rev. Annibal Nora living in Alto Jequitiba is pastor of five churches with eight congregations, where services are held at stated times. It is one of the largest, most prosperous fields in all Brazil. At the beginning of 1914 there were enrolled in all the they can. Mr. Shelby is very anxious churches 1,190 members, 727 of them in Alto Jequitiba church. He has been pastor there for five years, and in that time has enrolled 551 new members and baptized 976 children. The country is mountanious and necessitates a great deal of hard riding, the farthest church being one hundred miles

Two little Brazilians, of Rio de Janeiro.

away. He has an assistant now, the Rev. Octavio Sousa, that relieves him of some of the work.

Constance Lemos, his wife, of Swiss parentage is a highly educated lady and an invaluable helper to him in every way.

Mrs. K. B. Cowan labored there for five years.

Dona Constancia is giving her valuable aid in the school work, and has carried on the school since Mrs. Cowan left there last May, and writes that she closed the school for summer vacation with 29 pupils.

There is still some persecution in part of his field, just recently a fanatical priest headed a mob of over two hundred of his flock, and toally destroyed a new church nearly finished.

Pray for these devoted workers all ye who long for the coming of the Lord.

The Ladies' Aid Society is composed of forty-eight members, and has done good work in contributions to all the needy objects of the church throughout Brazil, giving to the poor, to the building of new churches, to the orphanage, Evangelical Hospital in Rio de Janeiro and to the Theological Seminary.

Barbara Morrison Hassell, youngest member of our Japan Mission.

SENIOR PROGRAM FOR APRIL.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—*Africa.*

Hymn—"From Greenland's Icy Mountains."
Scripture Reading—Psalm 68:27-35.
Prayer.
Minutes.
Roll Call—Answer with a verse of Scripture on PRAISE.
Business.
Hymn—"Work for the Night is Coming."
Reading—Counting On You.
Topical—An African "Men and Religion Movement."
The Locomotive as a Missionary.
The Liquor Problem in the Kongo.
Itinerating from Mutoto.
The New Life in Africa.
Solo—Selected.
Reading—Giving Tips and Tithes.
Close with a chain of prayer.

SUGGESTIONS:

Appoint a Reporter to give news items from Africa.

Make special prayer for our missionaries who have had to leave the work for a time. Remember especially Mr. and Mrs. Crane in their recent bereavement. Before the prayer have some one read, "A Message from Motte Martin" in the current issue of The Survey.

An excellent article, "Signs of Dawn in Darkest Africa" appearing in the September 1914 issue of The Missionary Review of the World, will be found most interesting, and may supplement some of the articles in the program.

"Giving Tips and Tithes," could be used as part of the Devotional exercises. Many of us could profit by its lessons.

CAN PASTORS HELP? LOOK AT THIS.

"Enclosed find four subscriptions to the *Missionary Survey* and check for $2.00. I rode 15 miles today to get these for you."

From Rev. I. N. Clegg, Laurel Hill, N. C.

COMPARATIVE STATEMENT—FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriation—

February.	1915	1914
Churches	$20,447.89	$23,158.16
Sunday-schools	320.34	908.05
Societies	5,423.78	6,182.54
Miscellaneous Donations	2,265.32	6,641.11
	$28,457.33	$36,889.86
Legacies		558.81
	$28,457.33	$37,448.67

Amount Needed Each Month (Estimated) $50,500.00.

For eleven months, April 1, 1914 to Feb., 28, 1915—

	1915	1914
Churches	$211,468.10	$208,875.76
Sunday-schools	6,983.33	5,622.27
Societies.	53,870.04	54,726.21
Miscellaneous Donations	25,764.13	42,796.91
	$298,085.60	$312,021.15
Legacies	12,993.26	18,592.03
	$311,079.26	$330,613.18

Amount Needed This Year (Estimated) $606,000.00.

The Amount Received from Farmington Plan to Date is $7,241.89.

The receipts in the eleven months period for Special Objects are $25,342.15, of which $13,265.33 is for the Yencheng Equipment.

Nashville, Tennessee, February 27, 1915.

Edwin P. Willis.

DO YOU KNOW?

1. What two missionaries in Africa have been on the field 20 years, with but one furlough?
2. What body represents the "big business of religion?"
3. Some reasons why work at Chinkiang should be enlarged.
4. What sore bereavement has come to two of our missionaries in Africa?
5. How many in-patients were treated in Elizabeth Blake Hospital last year?
6. Where riding in a "lift" is considered "recklessly brave"?
7. How the little foot ladies got down the hospital steps?
8. The prayer of an old grandmother in Haichow?
9. The Chinese name for the Ellen Lavine Graham Hospital in Haichow?
10. What changes have taken place in Haichow in 50 years?
11. Why Hwian-fu is paved with brick?
12. Who became an example to the neighborhood as a "filial son?"

"FACING THE SITUATION"

It will be a matter of interest to our readers to know that the addresses delivered at the great Laymen's Missionary Conventions at Charlotte, N. C., and Dallas, Texas, are now in course of publication.

If you were at either of the conventions you will certainly want to refresh your memory upon these wonderful inspiring addresses. If you were not there, this book will certainly prove of great value to you, containing as it does, the ideas of the foremost men of our time upon the subject which should be uppermost in the minds and hearts of all thinking men and women —the Evangelization of the world. Many of the charts used by the speakers, mottoes in the exhibit together with a photograph of each of the conventions, will be published in this book. The book will be published under the title; "Facing the Situation," the convention theme, and sold for One Dollar. Orders should be mailed to The Laymen's Missionary Movement, P. O. B. 334, Athens, Ga., or can be placed through the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Ark.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION [37]
Ibanche. 1897.
Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.
Luebo. 1891.
Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
*Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
*Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.
*Rev. S. H. Wilds.
Dr. T. Th. Stixrud.
Mutote. 1912.
*Rev. and Mrs. Geo. T. McKee.
Rev. A. A. Rochester. (c).
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.
Lusambo. 1913.
*Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.
E. BRAZIL MISSION. [12]
Lavras. 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. B. H. Hunnicutt.
Miss R. Caroline Kilgore.
†Mr. F. F. Baker.
Mrs. Kate B. Cowan.
Bom Successo.
Miss Ruth See.
*Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]
Ytu. 1909.
Rev. and Mrs. Jas. P. Smith.
Braganca. 1907.
Rev. and Mrs. Gaston Boyle.
Campinas. 1869.
Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.
Rev. and Mrs. R. D. Daffin.
Descalvado. 1908.
Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION. [11]
Garanhuns. 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs W. M. Thompson.
Pernambuco. 1873.
Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.
Canhotinho.
Dr. G. W. Butler.
Mrs. G. W. Butler.
MID-CHINA MISSION. [69]
Tunghiang. 1904.
Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.
Hangchow. 1867.
Mrs. J. L. Stuart, Sr.
*Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Matthews.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
†Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.
Rev. and *Mrs. J. M. Blain.
Shanghai.
Rev. S. I. Woodbridge.
Kashing. 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.
Kiangyin. 1895.
Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
*Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford.
Nanking.
*Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
Soochow. 1872.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.
Changchow. 1912.
Rev. C. H. Smith.
NORTH KIANGSU MISSION. [62]
Chinkiang. 1883.
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Miss Pearl Sydenstricker.
Taichow. 1908.
Rev. and Mrs. C. N. Caldwell.
Rev. and Mrs. T. L. Harnsberger.
Hsuchoufu. 1897.
Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Hwaianfu. 1904.
Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lily Woods.
Yencheng. 1909.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Sutsien. 1893.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
Tsing-kiang-pu. 1887.
Rev. and *Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.
Miss Agnes Woods.
Haichow. 1908.
*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.
CUBA MISSION. [10]
Cardenas. 1899.
Mrs. J. G. Hall.
Miss M. E. Craig.
†Rev. H. B. Someillan.
Caibarien. 1891.
Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Placetas. 1909.
Rev. & Mrs. John MacWilliams.
†Miss Janie Evans Patterson.
Camajuani. 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.
Sagua. 1914.
†Rev. and Mrs. Juan Orts y Gonzales.
JAPAN MISSION. [38]
Kobe. 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and *Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Kochi. 1885.
Rev. and Mrs. W. B. McIlwaine.
*Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Nagoya. 1867.
Rev. and Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Miss Elizabeth O. Buchanan.
Susaki. 1898.
Rev. and Mrs. J. W. Moore.
Takamatsu. 1898.
Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
*Miss M. J. Atkinson.
Tokushima. 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.
Toyohashi. 1902.
Rev. and *Mrs. C. K. Cumming.
Rev. L. C. McC. Smythe.
Okazaki. 1912.
Miss Florence Patton.
Miss Annie V. Patton.
KOREAN MISSION. [76]
Chunju. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.

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